

The Fortelle
of the sayethfull a-
gainst & cruel assaultes
of povertie and hunger
newlye made for the
comforte of poore
wedde Christi-
ans, by
Thomas Be-
con

(.)

London: Printed

by I. Iagghe, at the signe of the
Rede Lyon, in the Strand, neere
to the Church of St. Dunstons,
and is in Targard.

1550.

**Camptullegio ad uirum
mendacium solum.**

Dauid. Psal. cxxviii.



Maue bene young, and am old,
and yet saue I neuer fryght:
ous forsaken, nor hys chyldren
beggyng the; breade. The
righteous is cur merciful and lenderth,
and yet shall hys chyldren haue Goddes
plenty and ynoughe.

Salomon. Prouer. cxx

Two thynges haue I required of the,
O Lorde, that thou wilt not deny me be-
fore I dye. Remoue fro me vauptye and
lies. Geue me nerther pouerty nor riches,
only graunt me a necessarye living, least
if I be to full, I denye the and saue: who
is the Lord? & least I beynge constrayned
thorow pouertye, fall vnto stealing, and
forswere the name of my God.

Chryste. Mathe. vi.

Take no thought, sayinge, what shall we
eat, or what shall we drinke, or wherewith
shall we be clothed: after al these thynges
seke the verben. For your heauyly father
knoweth, that ye haue nede of all these
thynges. But seke ye first the kyngdom
of God and the righteousnes therof, and
al these this shall be cast vnto you.

To the ryght worshipfull

Syr John Roblarde knyght,

Thomas Becon wytheth con-

tinuall health boeth of

body and mynd,

wth God the

father in

Christ Iesu our

Lozde.



So ofte as
I behold the
wretched and
so much mise-
rable face of
thys needye
and beggety
worlde; yea
so ofte as I
consider the
lamentable &

pyrfull state of the pooze people, wyth
are nowe growen vnto suche a number,
that they be almooste innumerable; and
so assayled wyth the cruell darteres of po-
uertrye and hunger, that they in a maner
despaire of necessary foode and conuent-
ente apparel for the sustentacion of theire
pooze wretched carcasses, and by thys
meanes for a redresser of these their to ma-
nyfolde miseries, parte of theym, whose
daynes are not perfectlye sealed, whose

A..ii.

subge-

The Prologue.

judgements are not thorowly stayed in
the waye of perfecte reason, not patient-
ly bearynge the crosse of povertie, con-
trarye to Christen order and theyr bounden
duty attempte vnto the greate do-
loure of al good men, vngodlye and vn-
lawful enterpryses, as wycked counceils,
vniust assemblies, abhominable seditions,
diuillye insurreccions, detestable com-
mociions, vnrightheous spoylinges of o-
ther mynnes goodes, vcharitable ray-
linges vppon theyr superiours. &c. Writ-
tyng by defacynge, somuche as in theym is,
the face of the common weale, not consi-
dering this plague of famyn and hongre
to be sent vnto the world for synne accor-
dyng to the threateninges of God ex-
pressed in þe holy scriptures: I can none
otherwyse the lament and hartely wysh
better and more prosperous thinges to
the neddy and poore creatures of god vni-
uersally, for although accordyng to the
common prouerbe.

A pttel mote the ful sow that is in þe sty,
What the hungeyre sow ayleth, that go-
eth by.

Yet so many as are of God, and ledde
wyth any naturall or humaine affection,
they remember this olde sayinge:

It is meyn in hal, Whē herdes wag al,
and can not euen in the middes of theire
wealth, but repent the misery of the my-
serable, the povertie of the poore, the sa-
mine

Petro. xlviii.
ii. Regu. xlvii.
Jerem. xlvii.
Ezech. xlii. v.
xlii. xlii. xlii.
xlii.
Wleas. ii.

Common pro-
uerbes.

The Prologe.

myne of the famished, and to þ vttermoſt
 of th epi power ſtudye to relieue the dyſ- The nature
of Charite.
Romay. xxi.
 treſſe of the nedþ both wyth theyr goods
 and counſel. As a true Chriſt mā iogeth
 wyth them that are glad, euen ſo ſozow-
 eth he wyth them that are ſad. Charite. i. 1. Corin. xiii.
 ſeeketh not her owne, but both wiſheth &
 both wel to al men, euen to her enemies.
 Charite putterh on the propertie of
 Chriſt, whiche became pooze to make o-
 ther ryche. Charite iogeth not at her ii. Corin. viii.
 owne wy, if other ſozowe. Charitie deſt-
 terh not in her own ſulues, if other wāt.
 Charite abhorreth her owne reaſe if o-
 ther be diſquieted. I am comberd dayly, ii. Corin. xiii.
 ſayth. S. Paule, and do care for all con-
 gregacions. Who is weake, and I am
 not weake? Who is offended, and I am
 not greued? Yea Charite refuſeth al-
 moſt to be ſaued, if other enioye not the
 lyke benefyt. Wd not that moſt excellēt Exod. xxi.
 prophet Moſes deſyre God either to for-
 geue the chyl dren of Iſraell thyr ſynnes
 or elſe to wype him out of þ boke of lyfe? Rom. ix.
 Wd not bleſſed Paule wyſhe to be
 accuſed from God ſo that the Iſraeli-
 tes hys kynſmen after the fleſhe, myghte
 be ſaued? Wd not the glorious Martyr Actes. vii.
 Stephen accordynge to the example of
 Chriſt, praye for hys enemies? So wholy
 both Charitie geue her ſelfe to ſerue the
 heath and wealth of other. Iake. xxi.

And as touchynge the reſt of the
 A.iii. poore

The Prologe.

poore and neddy oppressed with the wate
of worldly thynges, what good and good-
ly man hath not at al tymes, as occasi-
on & babilite hath serued, sought it? Who
beyng godlye mynded seynge his Chri-
sten brother or syter in necessitie, sekerh
not al meanes possible to healde theyme?
Can a Christia abolid in worldly wealth
and suffer hys neyghbour to fampe he or
to dye for colde? He hath not put on the
bowels and tender compassion of Christe,
whych is not moued with pitie toward
his neddy neyghbour. What goodly and
notable examples doth þe holy scripture
mynyster vnto vs of socourynge the so-
coursles? What a myrroure to beholde is
that most reuerende Patriarke Abrahā,
the father of the faythful, vnto the faith-
full? With what alactitie and chereful-
nes of mynde dyd he receaue into hys
house the Angels of God beyng in mens
lykenes? With what diligence prepa-
red he al thynges necessarye for them, as
he thought, weary bodyes? When Lothe
saw the two aungels of God, whom he
iudged to be men, coming vnto Sodome
at night, howe reuerently dyd he behaue
him selfe toward the, & instantly desyred
the to come into his house & ther lodged
þe night? I beseech you syrs, sayth he, turne
into the house of your seruauite, & abide
ther. Washe your feete, & in the morning
ye shal go forth on your tourney. And af-
terwards

Hospitalitye.

Gene. xxi.

Gene. xix.

The Prologe.

forwarde he made euen a feast, saith the
 scripture. These two godly auncient fa-
 thers thought it not mete to suffer stral-
 lers and wayfarynge men to passe for-
 by thei houses wthoute relpefe. They
 had accordinge to gods holp wth l^ou^e exp^{re}s-
 sed by the p^{ro}p^het, sayinge. Breake the
 breade to the hungrye, and lead the nedye
 and the wayfaring into the house. Wh^{er}
 thou seest a naked mā, couer him, so shalt
 thou not dispise the flesh. Forger not hos-
 pitalitie, saith S. Paul: for by it, certeine
 humbles haue receiued angels into thei
 houses. How ready patient Job was to
 socour & socourles, & to relpue the nedye,
 it is euident by these his wordes: When
 the pooze desyred any thyng of me, haue
 I denied it them? Haue I caused the wi-
 dow to stande waiting for me in dayne?
 Haue I eaten my porciō alone, that the
 fatherles hath hadde no parte wth me?

Eccl. iiii.

Hebr. xiii.
 Job. xxi.

For mercey grewe vp wth me fro my
 youthe, and compassion fro my mothers
 wombe. Haue I sene anye man per^uthe
 theirow nakednes and w^{ar} of clothyng?
 Or anye pooze man for lacke of raimente,
 whose sydes thanked me nor because he
 was warmed with the wol of my shepe?
 Agayne he saith, I haue not suffered a
 stranger to lye wthout, but I opened my
 doores vnto him, that went by the way.
 As I maye passe ouer many other exam-
 ples, conrayned in the olde Testamente,

A.iii.

which

The p:ologe.

which declare how merciful diuers gods
 by both men and women were towards
 strangers and poore people: how they
 barred and ful of most lounge pitie and
 vnfained compassion, by our Sauoure
 Christ shewe him selfe when he fedde so
 manie people with foure loaves and a
 fewe small fishes? I am inwarthe
 moued with compassion toward the peo-
 ple sayeth he, because they haue now ben
 with me iii. dayes and haue nothinge
 to eate, and if I send them away fasting
 to theyr owne houses, they shal faynt by
 the way. At ouer, as I may let passe
 diuers other miracles, which he did for
 the reliefe of poore, as turning water
 into wyne at the mariage in Cana Ga-
 lile, and feedinge fyue thousande with
 fyue barley loaves & two fishes, did he not
 shew hym selfe to take great care for the
 poore, when he gaue the ryche men this
 commaundemente: When thou makest
 a dynner or supper, call not thy frendes,
 nor thy brethern, neyther thy kynsmen,
 nor thy ryche neygbbours, least they al-
 so byd the agayne, and a recompence be
 made the. But when thou makest a feast
 for the poore, the feble, the lame, and the
 blinde, and thou shalt be happy, for they
 cannot recompence the. But thou shalt be
 recompenced at the resurrection of the
 laste menne. In the description of the
 generall Iudgement, whiche shalbe at
 the

Mat. 23.

Mat. 23.

Mat. 23.

John. 6.

John. 6.

Luke. 14.

Math. 23.

The Prologe,

the laste day, is not the remarke of euery
lastinge lyfe set forth to the mercifull, Jacob. ii.
and eternal damnacion to the mercilesse, Math. v.
The iudgement, sayeth. S. James, shall
be without mercy, to the that hath shew-
ed no mercy. Blessed are the mercifull,
for they shall obtrayne mercy. Byue al- Luk. vi.
most of that ye haue, and behold al thinges
are cleane vnto you, sayeth our Sa- Luk. xvi.
uoure Chyft. Was not the ryche glori-
ous dampned, because he was ledde with
aspitie towarde the poore?

Whom diligent were the Apostles af- Actes. vi. et.
ter Chrilles ascencion to appoynte Dea- Actes. xiii.
cons to minister vnto the poore, and to Rom. xv.
prouide that they lacke nothing. Howe 1. Cor. xvi.
euen was blessed saule in exortinge 11. Cor. viii. et.
the Christians to make collections for Actes. x.
the poore. Yea howe wroughte he with 11. Thim. iii.
his owne handes, that he myghte haue 1. Tim. vi.
wherof to geue vnto the nedde. What a
frendly lesson in a poore peoples behalfe
wyrteth he vnto Byshop Timothe to be
declared vnto the ryche worldynges.
Command them that are ryche (sayeth he)
in this world, that they be not hie min-
ded, nor truste in vncertaine riches, but
in the luyng of God, whych geueth vs a
bandantly al thinges to enioye the, that
they do good workes, that they be redde
to geue, and glabbe to despayre, lay-
inge vp in store for theym selfe a good
foundacion agaynst the tyme to come,
that

The prologe.

that they may obtaine eternal life. **How**
is Dorcas a noble and vertuous woman
 commended in the holie Scripture: She
 was ful of good worckes & almes debes,
 faith blessed Luke. Yea she wth her own
 handes made coates and garmentes for
 the poore. An example worthi to be fol-
 lowed of our Gentile women and Ladies
 now a dayes, whych in rityge and gar-
 nishinge the selues knowe nether mea-
 sure nor ende, but of preparinge garmen-
 tes for the poore, they for the most part
 do not so muche as once dreame. Dorcas
 coulde not abyde, that she her selfe shoulde
 haue a ryche warerhappe full of sumptu-
 ous apparet, and se her Christen Bether
 and sisterue go naked and dye for colde:
 Yea rather then they shoulde wante, she
 wyl set her owne handes to worke, which
 thyng many of our fine waight singed
 Gentyl women, yea and some inferioure
 to them, dysdayne to do.

How instantly byd a certayne wom-
 named, **Libia** desyre: **S.** **Paul** and hys
 companions to come into her house, and
 there to haue all thynges necessarie for
 them: If ye thynke (saith she) that I be-
 leue on the Lorde, come into my house,
 and abyde there. Wold God the lyke af-
 fection towarde the preachers of Gods
 worde were founde in oure meane and
 troomen at thys present, then shoulde not
 so manye of them be oppressed wth po-
 uerty, and wander abrode wthoute

Actes. ix.

Preachers for
 Gentle wom

Actes. xvi.

Preachers on
 provided.

The Biologe,

things as they do now, unto the great
 slander of p Gospell, which they preach.
 Is it not a shame that they shuld wante
 temporal thynges, whych minister vnto
 vs spiritual and heauenly thynges? **Barth. 1. Cor. 12.**
 nor the Lorde ordeyned, that they which
 preache the Gospell, shoulde lyue of the
 Gospell: are not they that rule well, and
 labour in worde and doctrine, worthy
 of double honour? Is it not conuenient
 that the housbandman whych labour- **1. Timo. 5.**
 eth, should first take of the frutes: are not **1. Timo. 11.**
 we not forbydden to molest the mouth of **1. Timo. 5.**
 the oyle that recaderth out the rozne? Is **Math. 2.**
 not a rewarde ordeyned for the worke-
 man? If we haue solwen among you spi-
 ritual thynges, is it a great matter, if we
 reape your carnall thynges? Do ye not **1. Corin. 9.**
 know that they, whych minister about
 holy thynges, lyue of the sacrifice? they
 which wayte of the temple, are parta- **Mark. 2.**
 kers of the temple. Euen so also byd the
 Lorde ordeyne, that they whych preache **11. Timo. 11.**
 the Gospell, shoulde lyue of p gospell. saith **Titus. 1.**
S. Paule. The Apostle requireth that a
 Bishop, p is, a spirituall minister shoulde
 maintaine hospitality. How vnschelye
 the is it for the that shuld fede other, ex- **11. Timo. 11.**
 cept miserably to liue on other mens tre- **Titus. 1.**
 chers, or els lyke vagaboundes to hunt a
 boure for theyr lyuynge? Neether our
 offestoutes nor we in times past haue so
 dealt w th p forerethlyke Sacrifycers, w th p
 p r ares

Papistes here
 tofore better
 prouided for,
 the preach-
 inge.

The Prologe.

pratling Papistes, with the monstrous
Monches, with the chattering Chan-
nons, with the flatteringe fryers, and
such other mummye mummers, as un-
der the hyler of paynted holynes haue
deceyued almost all the worlde, ledyng
vs from Gods blessed worde to mannes
tryfeynge tradicions, from the waye of
saluation vnto the state of damnacion,
from heauen to hel, from God to the dy-
uyl. But so hach it euer gone for the most
part wth the true preachers in this
wycked and vnbanketful world. In the
tyme of king Achab, the true prophetes
of God were slayne, and tht that remay-
ned alpyne, were secretlye kepte in caues
and ther fedde wth bread and water of
good llyf, whiche vnspayedly feared
God. If they had not bene preserued by
that godly man, they hadde eyther bene
slayne, or els famished. But the priestes
of Baal abounded wth the all kynde of
wealth. Eyght hundred and ffty, sayth
the scripture, dyd eate of Iesabels table.

Who knoweth not, that the prophet
Hieremy was thowen into pryson, cru-
elly entreated and lyke to dye for honger,
whan Ishahur, the priestes, and such o-
ther false prophets euen man pleasers,
lyued in al wealth and aboundaunce of
worldly thynges. Wth what pouertie
the disciples of Christe were greued, it
may easily be knowen, wher they for very
honger

Al. Reg. xviii.

Hieremy. xx.
xxviii.

Mathe. xii.

Mathe. viii.
xvi.

longer
to come
was, no
to declar
Calphas
sies, La
sacrific
lyued in
gratitud
ward p
shape v
despiser
lyeth r
kets c
Wha
de; Si
phylip
mon, B
shewen
necessar
need r
sof. p
vnto
learne
glad as
Deaco
Christe
he not
and op
tient b
Dinan
of the
Al. God

The Prologe.

longer were cōpelled to plucke & eate
of corne & to eate. And how poore Christ
was, not a fewe places of the Scripture
do declare, whē in & meane tyme Anna's,
Sapphas, Alexander, & Scribes, & Pha-
rises, Lawers, & Bishops, the Bishops,
& sacrificers w al & table of Hypocrites
lived in all pompe and pleasure. This in
gratitude, churlishnes & illiberalitie to-
ward & ministers of gods word shall not
scape unpunished. He & despyseth you,
despyseth me, sayth Christe, & he that de-
spiseth me, despiseth hym & sene me. But
he vs retorne vnto oure matter.

What nebe I rehearse. Martha, Za-
che, Simon the tanner, Jason, Aquila,
Philip the Euangeliste, Publius, Philo-
mon, Gatus, and suche other, whyche al
helmen the selues courteous, genyl & be-
neficall toward al & poore, but chesly to-
ward the & were of the household of faith
as f. Baule warner. If we haue recour-
se vnto auncient histories, O how shal we
learne of the the fatherly pytie & Godly
glad affectio, whiche was in & Bishops &
Deacons toward the poore people when
Christes church began to florish. Read
we not, that for the comfort of the poore
and oppressed Christians, the godly aun-
cient Bishoppes dyd not only sell the
Ornamentes, Treasures, and Jewelles
of the church, but also the verpe bores
of Golde and Syluer, wherein the Lo-

Joan. xliii.
sachary. ix.
Matth. xxi.

Luke. x.

Luke. x.

Luke. xii.

Actes. ix.

Actes. xvi.

Act. xxi. xxi.

Galath. vi.

O facinus
bene.

des

The Prologe.

bes bread, which we comenly call þe
 myghty sacrament of þe aulter, was kepte: they had
 out byshops. rather kepe the Sacramente of Christes
 bodie in a basket of wyckes, and to sell
 that they made of golde for the reliefe of
 the poore, then they shuld wante. O gode
 ly Byshoppes and faithfull sheppardes,
 which so diligently watched for the pre-
 seruation of their shepe both bodily and
 ghostly. Is it not to be thought, that the
 summes of money, which the beneficed mi-
 nisters paye to the archdeacon of every
 diocese, were fyrste of all frely graunted
 and gyven of our predecessours to be
 distributed among the poore people of that
 diocese, as necessarie required, and their
 discretion served? But howe that money
 is nowe abused who seeth not? the office
 of the archdeacon, is yerely to visite every
 parische in the diocese, wher he dwelleth,
 and diligently to see, what þe poore people
 of every parische want, and to make pro-
 vision for them: & vnto that vse, as I said
 before, was that money gyven, to which eu-
 ery beneficed minister payeth to the archdeacon:
 agayne, to see whether parson or vicar be
 resident vpon his benefyce, and mayne-
 tayne such hospitalite, as þe poore of þe pa-
 rish be þe better for it. But now a daies þe
 archdeacons aske not for the poore, nor in
 what estate they stand, but whether the
 holls be wel kept in þe poore feld moulding
 & furringe, whether corvise cloth be
 cleane washed, whether þe Christmasse be

The office of
 the Archdeacon

The Epilogue.

well locked vp, whether þe Priest vseth
any unhallowed garments or chalysse in
his sacrificyng, whether þe copes, vest-
mentes and albes be sufficiently repaired,
whiche the Church, Chancel, or Church
yarde be in case good ynoughe, and such
other trifles. God haue merci on vs, & send
vs once a redress of these thynges. Fur-
thermore in what a Godly pitie & chari-
table affectiō did our auncetours burne
toward the pore members of Christ, which folowe these
as I maye speake nothyng of Abbeyes, for fathers,
Colleges, Chastities, frechapels. &c. vilt
much theyre greate cost hospitals & suche
other houses, enduing the same in verely
renewes for the reliefe of þe poore? Men-
tre, fathers, fathers, but the maners of
these fathers are cleue forgottē. All seke þe Phil. ii.
theyr own auantage, & not those thyngs
whiche pertainē vnto Iesu Christ. Thus
se we þe al good mē haue euer preyed, the
poore, & sought al meanes possible to do
the good. But the contrary is founde among
vs now a dayes. For mē according to s. ii. Timo. iii.
Pauls prophēcy, are the louers of them-
selues & not of the poore. They are con-
tious to the selves, & not liberal to þe poore.
They heape to the selves, they proude no-
thing for the poore, they be many signes
of þe last day to be at hand, but this colde
affectiō, & more cold loue, & most cold li-
beralitie toward þe poore, proue euidently
þe it is not far of. Among many other signs
and tokēs, which Christ declareth to go

The Prologe.

Math. xxiii. Before the date of iudgement, is not this
one of the moſte euident? Forasmuch ſaith
eth he, as iniquitie ſhal abound, the loue
of many ſhal waxe colde. When dyd ini-
quittie euer ſo abounde? when was ſloue
of men euer ſo colde towarde the poore?
Note. The cyche worldekinges in tymes paſte
could buylde greate monaſteries for the
bellied Hypocrites, greate Colledges,
Chauntries, and Freechappels, for ſub-
tile cariers and Purgatorie takers, but
who buylde ſomuche as a cotage nowe
for to harbour a ſely poore man? Men in
tymes paſt diſhereted theyr lawfull her-
res to nourtſhe in idlenes a numbre of
poble bellies vnder the pterſe of prayer,
but whonow eue of his ſuperſtities do-
eth any notable thyng for Chryſtes poore
members? A numbre of people heretofore
hath decked Idols and matwets, with
likke, veluet, and other pacious beſtures
yea with gold, ſyluer, pearle, and preci-
ous ſtones, how many now in ſo greate
a multitude do cloth ſ poore naked crea-
tures of God with cannis and rugge?
They gaue ſhoes of ſyluer & golde ſet
tych ſhoues to blime matwets, but who
now geuerh ſhoes of leather to ſ poore?
O to muche vnniercifalnes. Can theſe
thynges eſcape unplaged? If the Lorde
ſpueh, plagis be at hande, excepte we
amende. Thys oure ingratitudo to-
warde God, and vnniercifalnes toward
the

The Prologe.

the poore, wyl surely accelerate and hasten
forwarde the vengeance, of God to fall
vpon vs. For whether we respect and be-
hold the spiritualtie or temporalty, their
loue toward the poore compared wth
the loue of our Auncetoures, is very cold
yea it is almost nothing. But if we com-
pare thei couetousnes wth the desire
of our Elders toward the goodes of the
worlde, we shall fynde it so farre to excel
and surmount, as the hie heavens do the
lowe earth. How do many of oure spiri-
tual men, as they are called, heape pro-
motion vpon promotion, benefyce vpon
benefyce, deanry vpon deanry, prebend
vpon prebend, and prebend for aountage?
Whone fylthy belly to deuoure so manye
wealthy liuinges? O abomination. And
yet the carelesse swyne are led wth no
pittie toward the poore, whose sweate of
thei brymes they lye vpon, whose labou-
res of thei hands they cōmōantlyke,
deuour. Behold thei paine in teachinge
it is very small, behold their hospitalty,
it is nothinge at all. Woe be vnto those
shepheards, saith God by the prophet,
that fede thei selues. Shulde not the shep-
heards fede the flockes. Ye haue eaten vpon
the fat, ye haue clothed you wth the wol,
the best fed haue ye slayne, but the flocke
haue ye not nourtished. The weake haue
ye not holden vpon, the sicke haue ye not hea-
led, the broken haue ye not bound togither

Spiritual men
couetous.

Each xxxiii

The Prologe.

Temporal me-
mories.

Ecc. v.

Abacuk. ii.

Luke. vi.

þ out castes haue ye not brought againe,
the lost haue ye not sought, but churlish-
ly & cruelly haue ye ruled them. Agayne
how do many of the temporal worldlin-
ges loyne ferme to ferme, office, to office,
lordshipp to lordshipp, pasture to pasture,
land to land, house to house, & house for
anauitage: that the vengeance of God
threatned by the prophetes, maye come
vpon the. Wo be vnto you, þ loyne house
to house, & couple land to lande, so myghte
one to another, that þ poore man can get
no more ground. Shal ye dwel alone vpon
the face of the earthe? These thynges
are come vnto my eares, sayth þ Lord
of hostes. Shal not many great & gorge-
ous houses be so waste that no man shall
dwel in the? Agayne, wo be vnto hym, þ
heapeth vp other mens goodes. How long
wyl he lade hym selfe w the thycke clay?
Wo be vnto hym, þ couetously gathereth
euyl gotten goodes into hys house, that
he maye set hys nest on hye, to escape fro
the power of misfortune. Thou hast deu-
ised þ shame of thyne own house. The ve-
ry stones of the wal, shal cry out of it. O
how doth our sauour Christ thunder a-
gainst þ rich worldlings, þ liue al in plea-
sure, & yet are not once moued w pittie &
compassiõ toward þ poore? Wo be to you, þ
ar rich (saith he) which haue your consol-
aciõ. Wo be to you þ are filled, for ye shal
honger. Wo be to you þ laugh now, for ye
shal mourne & weepe. Thus se we what

The Prologue.

unmercifullnes requereth in the world a
most vniuersally. And how al the threath-
nynges of Gods vengeance can not quench
in þe wicked worldynges hartes þe insat-
urable thyrt of gatheryng worldly good-
des, but that they go styll toged to heape
vp the claye agaynst the selues, yea &
that beyond al measure, not consideringe
how vaine & deceatfull þe possidion of tem-
poral thynges is in this world. He hear-
eth treasure vpon treasure, saith Dauid,
& yet knoweth he not for whome he gathereth these things together. Notable is
the history þe our saviour Christ telleth of
a certaine rich mā in þe gospel of s. Luke.
The ground of a certaine rich mā, saith
he, brought forth plentyfull frutes, and he
thought wthin him selfe, sayng: what shal
I do, because I haue no coume, where to
bestow my frutes? And he sayd, thus wil
I do, I wil destroy my barnes, & buyld
greater, & the wil I gather all my good-
des & are growen vnto me, & I wil say to
my soule, O soule þe hast much goods laid
vp in store for many yeres, take thine ease
eat, drinke, & be mery. But God said vnto
him, þe soule, this night wil they seeke
away thy soule again fro the. The whome
shal those thynges be, whych þe hast prou-
ided? So is it wthin him þe gathereth riches to
him selfe, & is not rich toward god. What
the remaineth, but þe thei which are godly
rich, remember the selues to be þe stewards
B. 11. of

The p[ro]loge.

of God, endued w[ith] worldly substances
not to spend it voluptuously or after thei[r]
own folyshe fantasie about trifles, but vpon
thei[r] necessaries, and that they maye
conueniently spare, to distribute vnto the
poore, which are thei[r] brothers in Christ,
of the same fleshe and bloude, & fellowe
inheritours with them of oue and of the
same glory. O blessed is the riche, which
is founde w[ith]out blemyshe, and hathe
not gone after golde, nor hoped in mony
and treasures. Wher is there such a one,
and we shal commend hym, and call hym
blessed. For great thinges doth he am[on]g
hys people. And that the Godlye church
maye be the more encouraged to gratify
the poore, and to do good vnto the nedye.
In this wretched and beggerly tyme, let
the godlye church euer set these and such lyke sentences
of the holy scrp[ti]tures before the eyes of
thei[r] minde. My sonne defraude not the
poore of hys almes, and turne not away
thyne eyes from hym that hathe neede.
Despise not an hongry soule, and despise
not a poore in his necessite. Breue not
the herte of him that is healepelesse, and
withdraue not the gyft fr[om] the nedeful.
Refuse not a prayer of one that is in trouble
turne not away thy face fr[om] the nedye.
Cast not thyne eyes asyde fr[om] a poore for
any euil wil, but thou geue him none occa-
sion to speake euyl of the. For if he com-
playne of the in a bytternes of hys soule
hys,

Eccl[esiasticus]. xxi.

Sentences for
the godlye church
to remember.

Eccl[esiasticus]. llii

The pꝛologe.

his pꝛayer shalbe herd, eue he that made
hym; shalhear him. Be courteous vnto
the cōpany of þ poore, humble thy soule
vnto the elder, and bowdowne thy head
to a man of wꝛship. Let it not greue the
to bowe downe thine eare vnto þ poore,
but paye thy debte, and geue hym a frēd:
li answer, & that with mekenes. Deliuer
hym that suffereth wꝛonge frō þ band of
þ oppꝛessor, & be not faint, harted, when
thou spꝛeake in iudgemēt. Be mercyfull
vnto the fatherles as a father, and be in
steade of an husband vnto theyꝝ mother,
so shalt thou be as an obediēte sonne of
the lord, & he shal loue the more then thy
mother doth. Helpe the poore for þ com-
maundementes sake, and let him not go
empry frō the, because of bys necessite.
Lese thy money for thy brother & neigh-
bours sake, and bury it not vnder a stone
wher it rusteth & corrupteth. Gather thy
treasure after the commaundemēt of the
best, & so shall it bringe the more profite
the golde. Lay vp thy almes in the hand
of the poore, & it shall kepe the from al pe-
upl. A mans almes is a purse mych hym
& shall kepe a mā fauour as þaple of an
eye, & afterward shal it aryse & paye eue-
ry mā his reward vpō his head. It shall
fight for the agaynst thine enemies bet-
ter the þ shild of a Giaunt, or speare of þ
mighty. Who so is mercifull & geneth al-
mes, that is the ryght thanke offeringe.

Eccle. xxi.

Eccle. xxxv.

The Psalme.

Ecclesi. lxxx.

Take what thine hand is able, geue it a
chereful eye. For þ Lord recompenseth & ge-
ueth the seven tymes as murche agayne.
Geue almes of thy goods, & turne neuer
thy face fro the poore, & so shall it come to
passe, þ the face of þ Lord shall not be turn-
ned away fro the. Be mercifull after thy
power. If þ haue much, geue plentifully,
if þ haue litle, do thy diligence gladly to
geue of þ litle. For so gathereth þ thy self a
good reward in þ day of necessitye. For
mercy deliuereth fro al sin & fro death, &
suffereth not þ soule to come in darknes.
A great profit is merri before þ high god
vnto al that shew it. Eate thy breade
in the bogges and poores, & couer thy naked
with thy clothes. He þ is mercifull, doth
him self a benefite, but whoso buereth his
neighbour, is a treasure. He þ is liberal in
geuing, shall haue plenty, & he þ watereth,
shall be watered also with self. Who so bor-
deth vp his corne, shall be cursed among þ
people, but blessinge shall light vpon his
heade, & geueth to be. Whoso despyseth
his neighbour, doth amisse, but blessed is
he þ hath pittie of þ poore. He that doth a
pooore man wrong, blasphemeth his maker,
but who so hath pity of þ poore doeth vo-
unt to God. He þ hath pity vpon þ poore
liueth vnto þ Lord. & loke what he laith
out it shall be payed hym agayne. He þ is
bitt vnto mercy, shall be blessed, for he ge-
ueth of his bread vnto þ poores. He þ ge-
ueth

Proverbes .xv.

Prover. xliii.

Prover. xli.

Prover. xlii.

The Prologe.

uerth into þ þ poore, shall not lacke, but he
 þ turneth a way his eyes fro such as be in **þ pour. xxviii**
 necessite, shall suffer great pouertie hym
 selfe. Blessed is he þ considereth þ poore & **þ sal. xli.**
 need, the Lord shall deliuer him in þ time
 of trouble, & Lord shall preserve hym and
 kepe him, & make hym blessed vpon earth,
 & not deliuer him into þ hands of his en-
 emies, þ Lord shall comfort him, whē he ly-
 eth sicke vpon his bed, yea & make his bed
 in þ time of his sykkenes. Lay not vp for
 your selues treasure vpon earth, wher the **þ ath. xl.**
 rust & moth doth corrupt, & wher theues
 breake throughe & steale. But laye vp for
 your treasures in heauē, wher neither rust
 no; moth doth corrupt, & wher theues do
 not breake throughe, no; steale. For wher
 your treasure is, ther wil your hart be al-
 so. He þ hath two cotes, let him parte w **Luke. iii.**
 him þ hath none, & he that hath meat, let **Luke. xl.**
 him do likewise. Geue to euery one that
 asketh the. Be ye merciful, as your father
 is merciful. Sel þ ye haue, & giue almes. **Luke. xli.**
 And prepare you bags, whiche maye not
 old, eue a treasure þ faileth not in heauē,
 wher no thefe cometh, neither moth cor-
 rupteth. Make you frendes of þ vniuersal **Luke. xli.**
 teous Mannion, that when ye shall haue
 need, they may receaue you into euery last-
 inge habitacions. If thou wylte be per-
 fect, goe and sell all that thou haste, and
 geue to the poore, and thou shalt haue **þ ath. xli.**
 treasure in heauen.

The Prologe.

1. Colinth. 13.

Galath. 6.

Heb. 13. 16.

John. 13.

He which soweth byttel, shal reape litle; and he that soweth (in geuinge) largely, and freely, shal reape plentyously. And let euery man do accordyng as he hath purposed in his hart, not grudgynge, as of necessite; For God loueth a chereful geuer. Whyle we haue tyme, let vs do good vnto al men, but chieflie vnto them, which are of the household of faith. To do good and to distribute, forget not, for with such sacrifices God is pleased. He that hath the goodes of this worlde, and seeth his brother haue nede, and shurteth vp his compassion from hym, how dwelleth the lone of God in him? My babes let vs not lone in worde neyther in tounge, but in worke and truth.

Againe þe vngodly rich may learne somwhat to bridle their couetous affectis by that meanes be the more occasioned not to be altogether vnnmercifull to the poore, let them graue these and such like textes of þe holy scripture in theyr harts and helcue them to be as true, as there is a God. Trust not vnto thy riches, and saye not: tushe, I haue ynoughe for my lifer; For it shal not healpe the in the time of vengeance and temptacion. Ther is nothynge worse then a couetouse man. Why arte thou proude, o thou earth and ashes? there is not a more wycked thyng the to loue mony. And whi? such one hath his soule to sel, yet is he but felt hi doung whyle he lyueth. He þe loueth riches, shal

Sentences for
vngodly rich
to remember.

Ecclesi. 5.
Ecclesi. 2.

The Prologe.

not be iustificed, & whoso foloweth corrup- Eccle. xxx.
 tion, shal haue ynough therof. Many one
 are come in great misfortune by the rea-
 son of gold, and haue found their destruc-
 tion before the. It is a tree of falling vnto
 them that offer it vp, and al such as be so
 lost, fall therein. He that trusteth in his ri-
 ches, shal haue a fall: but the righteous. Proverbes. xi.
 shal stonde as the grene leafe. Take not
 ouer great trauayle & labour to be ryche,
 beware of such a purpose. Why wilte þu
 set thine eyes vpon the thing which soden-
 ly vanysseth away: for riches make the
 selues winge, & take their flight like an
 bagell into the ayer. He that getteth vnto
 to þe poore, shal not lack, but he þe turneth
 away his eyes fro such as are in necessi- Prover. xxviii.
 tie, shal suffer greate poverte hym selfe.
 The bread of þe nedye is þe life of þe poore, he
 that defraudeth hym of it, is a murtherer.
 He that loveth money, wyl never be sa- Ecclesiast. xxxiii.
 tisfied with mony, and who so delyg-
 geth in riches, shal haue no profit therof.
 Where as much riches is, ther are many
 also that spende the away. And what plea Ecclesiast. v.
 sure more hath he that possideth the, sa-
 uinge that he may loke vpon them, wyth
 his eyes: a labouryng man slepeth sweet-
 ly whether it be litle or much that he ea-
 teth, but the aboundaunce of the ryche
 wyl not suffer hym to sleape. Ye can not
 serue God & Mammon, that is the world: Math. vi.
 ly riches. Therfore I say vnto you, a rich
 man

The Prologe.

Math. xix.

Luke. vi.

Luke. xxi.

L. Corin. vi.

Ephe. v.

1. Timo. vi.

man shal hardly enter into þ kyngdom of
heane: and again I say vnto you, it is ea-
syer for a gable rope to go thorow þ eye
of a neele, then a ryche man to enter into
þ kyngdom of God. Wo be to you ryche
men which haue your consolaciō. Wo be
to you that are filled, for ye shall hunger.
Wo be to you, that laugh now, for ye shall
mouerne and lamer: Take hede & beware
of couetousnes. For no mans lyfe staderh
in the abundaunce of þ thinges, which he
posselleth. Neyther theenes, nor couetouse
parsones, nor yet extorcioners shal inher-
it the kyngedome of God. Let not coue-
rousnes be once named amonge you, as
it becometh Sayntes. For this ye know,
that no couetous parson which is a wor-
shypper of Idolles, hath any inheritaunce
in the kyngedome of Christe, and of God.
Godlynes is greate riches, if a man be
content with þ he hath. For we brought
nothing into þ world, neither may we ca-
ry any thing out. But whē we haue foode
and rayment, we muste ther w be cōtent:
they þ wyl be ryche, fal into temptacion
& snares, & into many folpthe & noysome
losses, which drawe mē into perdisiō &
destructiō, for couetousnes of money is þ
rote of al euil, which while some luste af-
ter they errede fro þ sayth, & ragled the sel-
ues w many sorowes, but þ mā of god do
such thinges, to loke ryghteousnes, godly-
nes, faith, loue, paciēce, mekenes, let your
conclusiō be without couetousnes, & be

The Prologe.

288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000

The Biologe.

out of their houses, and suffering the tenemētes to faul downe, as thei do nowe: then woulde not the ryche worldynges to p̄ne serme to serme, & beaue other men out of their lininges, as they do nowe. Then wolde not many of oure spirituall ministers lyke insatiabable wolues, get so many ecclesiastical promotions into their bandes, as they do now, but hauinge one lyfynge and that sufficient, be contente, and remayne vpon it, teach theyr flocke, leade a good lyfe, and mainteine hospitalitie among their parishners, that the poore of their parryshe in tyme of nede maye haue bread, broth, bese, and bere, as they saye. Wrynge euerye tyme into my harte, sayeth the Lorde, that there maye be meate in my house. The parsonage or the vicarage is gods house, & tythes are payd vnto the, that they shuld haue meate in their houses to nourish & comfort þ poore, but whyle almen, as Saynt Paul sayeth seke their owne, & not Iesu Christs, while al, as þ prophet testifieth, eue fro þ lest to þ greatest giue their mindes to couetousnes, & haue no regard to þ poore & to their comoditie, þ poore lyue miserably: þ poore mutter in corners & grudge agast þ ryche þ poore breake þ bond of peace, þ poore runnedlong into al kind of myschiese, which thynge we of late haue sene vnto our gret sorow, trouble & disquietnes, yea some of þ poore misers for lack of bodeli sustenance fall

Malachy. iiii.
Note.

Philp. ii.

Iere. vi. viii.

The Solologe.

fall to pyckynge, robbing, stealing, & murdering of other, some kyl, drowne, hang them selues, because they do not presently se how they may be able to fede. the selues, their careful wiues, their lamētable childre, & their altogether wretched family, wishing rather thorough desperaciō desperately to ende this their neddy, careful & wery life, then so to much wretchedly for to liue. Oh what good mā is not moued with pittie to heare, se, and knowe these thynges? Yea what good man thynketh not hym self bounde euen of duty to healte vnto the redresse of these inconueniēces, yea pestilences? they are enemies to God, to mā, to þ contrey, to þ publyke weal, to our posterity, yea to heauē & earth, which walowing in al kind of wealth like Ethnysh Epicures, & liuing al in pleasure lyke effeminate Sardanapalus, & heaping þ goodes of þ world togyther as though they shuld neuer bece departe, are nothyng moued w the miseries of þ poore miserable people. Wo be to that gloton, which enfarcing hys owne stutesking & drassefacked belly with al kind of pleasure & deintie dishes, suffereth hys poore neddy neighbour to perishe for hōger. Wo be to þ couetous cākred churle, whiche so toyneeth house to house & lande to land, & þ poore man knoweth not where to hyde his head, nor how to lyue. Wo be to that wicked worldling, which deckinge hym selfe

The Prologe.

self gorgeously in sumptuous apparel, looketh
 his pore Christen brother to go naked,
 & to die for cold. Wo be to that riche
 rauenynge raker, which hath raked toge-
 ther plenty of worldly goodes, & yet is un-
 merciful to þe neede members of Christ. Wo
 be to þe beneficed mā, which hauing wher-
 of to cherishe þe pore of his parish, is abste-
 frō his benefice, nothing caryng what be-
 cometh of the, so þe he may liue pleasantly
 & wealchely of þe sweate of other māns
 toyes. Yea & wo be to al the, which beyng
 able to helpe þe neede of þe needy, & to releue
 þe misery of the miserable, refuse to do it.
 Grete is their danaciō. But for asmuch
 as euery mā gladly affected is by þe order
 of charitie for his power bolde to seeke &
 furder a redress in thynges þe are amysse,
 I for my part considering þe naethyng in
 this world disquieteth a mā more the pen-
 sive care & careful pēsiuene for a liuing
 (if not to much, yet conuenient) considering
 also how many incommodities do chaunce
 to a mā, þe is continually vexed wth greuous
 thought takyng for þe prouisiō of þe belly,
 I thought it good to gather together, as
 tyme hath suffered, certain serēces & histo-
 ries of þe holy scripture, which declare &
 set forth vnto vs þe unmesurable bounty &
 exceeding large liberalite of god toward
 al the þe cast their care on hym, & trauaile
 according to their vocaciō & calling, þe
 readinge or hearyng of the the weak in
 sayth may waxe strong in sayth, & be fully

The prologe.

perswaded, that þ god whiche nourished
the in their mothers wōbe, wil not leaue
the now socourles, whē they be able tho-
row his grace to cleue vnto his promises,
to cal vpb his name, & for their power ex-
honour the selves bi one honest godli mea-
nes or other, to get their liuing, euer cast-
ing their care on God, & yet not beynge
idle, but laboring in their vocaciō accor-
ding to gods good wil & pleasure. I doubt
not, but if they deligētly weigh & ear-
nestly pōder these cōfortable sciences &
hystories of þ holy scripture, thei shal not
only cease to attēpt any vnlawfull mea-
nes, but thei also shal find great quietnes
procure muche rest to their myndes, & so
lōg as they liue, liue in a mery cōscience.
If I had bene as able to redresse þ mis-
erable state of þ poore in worldly goods, as
my wyl is to stay their cōsciences in the
word of God, þ they may not despayre of
a liuing, I wold haue bene as redy to do
the one, as I haue labored to do þ other.
But seig forward fortune goth forward
to frowne vpb me, & daily ceaseth not to
pearse me in þ cruel darteres of pouerti, I
must do þ I mai, whē I mai not þ I wol-
de, laughing folish fortune to scorne in al
her vanities, & pleasures, thinckinge my
self sufficiētly rich, solōg as I haue such a
lord, as is plēteously rich for so manie as
tal on him so lōg as thorow gods grace I
am endued in this faith to beleue þ while
I trauaile in my vocacion for my power

Rom. x.

The Prologe.

According to Gods wyl, I shall want no
good thing, & is necessarie for the epythe
couerping or feeding of this my mortal bo
die. And wold God al men could so quiet
the selues. And with Democritus & whi
losopher laugh thys fooly the world is al
& voluptuous worldlings to scorn, or w
the blessed Apostle euen fro & very harte
say, & world is crucified to me, & I to the
world. Thys lytle treatise after I had
once finished it, I thought nere to dedi
cate vnto your right worshipful maiesties
thyp, partly for & Godly affeccion & whi
lle zeale, which both you & that good ver
tuous Ladye youre wyfe haue borne to
ward & pure religio of God these manie
yeres, partly for & good report that both
you haue amog al good me for your cha
ritable liberalitie, & plentiful almes to
ward & poore people, vnto & notable ex
ample of al rich men, specially of such as
professe & Gospel whereof many in these
our dayes, alas for pitie, haue & Gospell
swimming in their lips, & yet in their de
des liue no part of & Gospel, but abuse &
name therof to cloke their beastly liuing
& to shadow their carnal liberty, thei the
selues being & bound slaues of Sathas, fur
ther fro & true sayth the the very Turks
and Jewes, more estranged fro al gode
ly workes, both of fastyng, prayng, ge
uyng of almes, mortifyng thei carnal
affectes, &c. then the very pappes, so co
uerous

Gala. vi.

Geoffe Gof
pellers,

The Prologe.

coule, proud, hateful, vainglorious, dissi-
 bling, bankrupting, liynge, sclaunderpynge,
 disdainfull, vncharitable, vnmecyfull,
 wycked, and vnclane in conuersacyon,
 that I know not to whom I may iustly
 compare them. They professe that they
 know god, as S. Paule sayth, but with
 their dedes they utterly deny him, being
 abhominable, disobediente, and wholye
 estranged from al good workes. What
 shal we the lorde loke for, but (except we repēt
 and amend) euē as Christ did prophesy
 the kingdom of god shal be take from vs
 and geuen to a nacyon, which shal bryng
 forth frutes therof. Be loued not ble-
 sing therefore it shal be far fro him, saith
 Dauid. Thys vnthankesfulnes towarde
 god, this vnmecyfulnes towarde oure
 neighbour, this dissolutiō of life toward
 oure selues, can by no meanes scape unpū-
 nished. The Lord haue merci vpon vs, and
 turne our hertes, that we may serue him
 in holines. and rightousnes al the dayes
 of our life.

1 Tim. 6. 1. 2

Math. 23. 1.

Psalm. 135. 1.

Luke. 1.

God whych hath begonne a good
 worke in you, mought continue
 & finish the same vnto the
 glory of his holy name,
 and the profite of
 his christen co-
 gregation.

(. .)

L. i.

The

The Fortresse of the faythful.

¶ Philemon, Christopher, Theophile
and Eusebius talke together.

Philemon.



WH O soeuer (moste
dere breethren) wpth
a single eye, behol=
deth the corrupt ma=
ners of thys moost
corrupt worlde, he shall easily per=
ceiue that Satan our olde ennise
sleepeth not, but as, S. Peter sayth ^{1. Pet. v.}
walketh about like a roving lion,
sekyng whō he may deuoure. For
if a tre may be knowen to be fruite
ful by her grene leaues, flourishing
blossomes, and plesaunt frute, if a
workeman may be proued by hys
laboures & paynes not to be idle,
if the sunne maye be percepued to
shyne because of hys fyrre & glis=
tinge beames, suerly Satā by the
workes that he byngeth forth in
C. ii. the

The foytres

the childre of this world, may iust
lie be iudged not to be idle, not to
sleepe, not to slake his office, but to
behaue him selfe in al pointes like
very Satā. for whē at any time
sēce þ beginning of his infernal em
pier brought he forth so large test
imonies of his deuellish trauailes
and shewed him selfe so diligēt &
painful in procurig thinges mete
for the enlarging of his emptier as
he doth in these our daies. Let our
time be cōpared with any age that
hath ben from the beginnyng (I
speake euē of that age which was
most vngodly, most wicked) and it
shall more righte well seeme to bee
most godly, moste vertuose. for
although þ pride, the couetousnes
the whoredō, the vnpiercifulnes, þ
malice, the lāketting, the building
the biling and felling, &c. exercised
in þ daies of Noe, or at any other
time, was wout doute great & abo
hominable, & iustly deserued þ ve

Gene. vii.
Math. xxiii.
Luke. xvi.

of the faythful.

graunee of god, as it came to passe
yet copared w the outrageousnes
of vices vsed in this our time, yea
& that so vniuersalli & vimeasura-
bly, thei may be iudged but trifles
seeing the nūber of them copared w
the infinite multitude & now most
wickedly lyue, is almost nothyng.

The pryd of these our daies is Lu-
cifer like, & couetousnes is vnfac-
table, the whordome is monstreu-
ous, the vnnmercifulnes is butcher
like, the malice is immortal, the ba-
hetting is to much Epicure like, &
building is infinite, the bying and
selling is ful of falsehead, craft, &
dissimulaciō, & folorth of other vy-
ces, which are already growē vnto
such an excedding heigth, & thei cā
stretch out their branches no fur-
ther: so & it is truly said of .i. Jho,
the world is altogether set on wy-
kednes. They are corrupte and be
com abhominable in their doings

1. John. 2.

Psalm. 140.

C.iii.

the

The Forer.

There is not one that doth good, no
not one, sayth Dauid. The lord lo
ked doune fro heauē vpon the chil
dren of men, to se if there were any
þ̄ wold vnderstād & seke after god
But they are al gon out of þ̄ way,
they are altogethet become abho
minable, thet is none þ̄ doth good
no not one. And althoughe euerye
chriſten hert beholding thys most
vngodly state of the worlde, cā not
but lamēt & bewail the abhominā
cions vled in these our dayes, and
righte hertely be soxie, þ̄ the tares
haue so ouergrowē þ̄ good wheat,
that vice doth so abound that ver
tue can take no place, þ̄ sinne hath
so ouerflowed the whole worlde, þ̄
true godlynes is not only neglec
ted and contemned, but also hilled
at and vtterly abhorred, yee these
traitours cōspiracies and helllike
cōmocions, whych we of late haue
sene, wherwith also the commune
weale

Unſerrection
and common
one come of
the world.

of the sayebut.

Weale of England hath both bene
disturbed, defaced, and greatly cri-
pouerished, who except an enemye
to al good order, forowfully sorow-
eth not? Who if not an aduersarie
to our successiō, wth large teares
lamenteth not? The inferiour mē-
bers to enuie the principall parts
of the body: A vnnaturall dispo-
sition. The seruante to rule the
master, & inferiour to ryle agaynst
his soueraign, & subiect to disobey
hys gouernour: A comberous co-
fussion. The braynslike, yea rather
the brainles head to asseynt redres
of matters in a comon weale; vn-
sent, vncalled: A preposterous or-
der. Chusto. It can not be denyed
but diuers of þe commons haue gone
far beynd theyr limites, & taken in
hand that hath not become them;
forasmuch as thei cōtrary to their
callynge haue presumed to do the
offyce of magistrates, of men law-

Callit,

fullpe

The Fortres.

fully called to rule in the common
weale. Theo. Those theit rathe and
disobediēt behauior eā by no mea-
nes please god. Phil. Please yea to
rather most hight displeaseth god
which is the authoz of peace, & not
cōfusiō, which wil al thinges to be
done sernely & in comely order, whi-
che cōmaūdeth the subiect to obey
hys superioure in all thynges, not
only for feare of punishmēt, but al-
so for consciēce sake. How greatly
god is & euer hath ben offended w
disobedience & rebellō, with order
breaking & disturbance of a cōmō
weale, & holy scriptures sufficiētly
do shew. Was not Adā our grād-
father thzowen out of paradise for
hys disobedience toward hys lord
god, & most high & moste excellent
magistrate, & both he & all we hys
of lyzyng dāned for euer, if we had
not bene rēdemed by the preciose
bloud of the vndefiled lamb Jesu
Christ: Thus from the beginning

1 Cor. xiii.

Rom. x. ii.
1. Pet. ii.

Gen. iii.

1. Pet. ii.

of the sayethful.

¶ We holwe greatly god abhorreth
disobedience, though þe fault in our
eyes seemeth verpe litle, & not to be
passed of. *Euse.* Truely therefore is
it sayd of Samuel, behold to obey *(.12. eg. 29.)*
is better the sacrifice, & to harke is
better the the fat of rāmes. For re-
belliō is as þe syn of whoredō, & stub-
bornes is as þe syn of idolatry. *Phi.*
But þe I maye declare to you how
god in comon locales hath ever pu-
nished disobedience, rebelliō, cōspira-
cies, insurrecciōs, cōmociōs, &c
against lawfull magistrats, I pray
you geue eare & marke what shall
be sayd. *Ch. 2.* We gladly heare. *Phi.*
Ye know right wel, þe whe god de-
termined to deliuer his people the
Israelites out of Egypt þe lande of
biddage & slavery, he made Moyses
their guide & ruler vnder hym. *Ch. 2.*
Ye say truth. *Phi.* Here was Moyses
chosen and appointed of god to be
the supreme magistrate and prin-
cipall gouernour of gods people.

Rebellion pun-
ished.

Exod. xxi.

The Forties.

And as he had here by gods com-
maundemēt authoritie to rule, eue
so were the Israelites bounde by
gods worde to obeye, which thing
so long as they did, they right well
prospered, they liued quiettlye, god
fauored them. Moses as a louyng
father cherished the. But whē thei
shoke of the yoke of obedience,
sought carnall libertie, murmured
against their magistrate, troubled
the comon weale, oh howe did god
punyshe and plage the. The lord
hath heard your mutmurings sai-
eth Moses, whiche ye mutmure a-
gainste him. For what are we (he
speaketh of hym selfe and Aaron)
you mutmuriges are not agaynst
vs, but against the lord. The Is-
raelites mutmuring against Mo-
ses, murmured against god, whose
officer Moses was. Therefore sai-
eth the scripture, behold the coun-
tenaunce of the Lord was moued
against

Exod. xvi.

of the sapethful.

against the people, & the lord slew
the people wth an exceeding great
plage. And as David sayeth, the
heav^y wrath of god came vpon the
and slew the wealthiest of the, yea
and smot doune \hat{p} chosen men that
were in Israel. For ther is no pow
er, sayth, S. Paul but of god, the
powers \hat{p} be, are ordeined of God.
Whosoever therfore resisteth pow
er, resisteth the ordinance of god;
But they that resist, shal receiue to
them selues danacion. With how
greuous and horrible leprosy dyd
god strike Miriam for murmu
ring against Moyses. How plagued
god \hat{p} Israelites for mutinuing
against him, & Moyses hys seruāt,
with fyre serpentes, which stonge
them vnto death. Corah, Dathan
and Abiron, because they did not
obey Moyses goddes magistrate,
but disdained that he shuld reigne
ouer them, although appointed of
god

Nume. xxi.

Psalm. xvi.

Rom. xxi.

Nume. xxi.

Nume. xxi.

The Fortres.

god, were thei not swallowed vp
the earth, bothe they, their wyues,
their childzen, & all their goodes.
Went not thei, & al that they had,
doun alyue vnto hell, & the earth
closed vpon thē, and they perished
from among the cōgregatio. *Ex.*
A mete plague for rebellio. *psi.* On
the morowe after when the people
of Israel murmured agaynst Mo-
ses, saying: ye haue kyled the peo-
ple of the lord, and so vntreuerely
rayled on him, what, escaped they
vnpunished. The scripture sayth,
there died in that plague. *xlii.* *Ex.*
and. *vi.* hundred, besides the that
died about the busines of Corah.
Thus se we, that in the beginning
of the Israclites publyke weale,
god by no meanes could abide re-
bels, & sedicious persons, but pu-
nished them wth most horrible &
notable plagues. *Eul.* If god so gre-
uouly plagued them which did but

mur-

of the saythfull.

murmure against his magistrates
how extremely wyl he punyſhe the
e do not only vntreuerently ſpeake
of the hys powers, but alſo gather **Take heads**
unlawfull aſſembles againſte the; **or rebels.**
and enaime the ſelues on ſuch ma-
ner, as though they ſhould riſe a-
gainſt a comō peſtilēce of the pub-
lyke weale. Surely ſende of ſuch
muſt nedes be ſo muche miſerable.

Theo. Theſe thynges were done to
ſhew how greatly god approueth **Note.**
the office & dignitie of a lawfull
magiſtrate, & that he wyl be auen-
ged of all ſuch as deſpiſe hys holy
ordinaunce, agayne that we by theſe
examples maye learne to feare the
hys powers, to honoure and obey
them, and by no meanes to reſiſte
them, excepte wee wyl proue the
ſame or worſe plagues.

Philemon. Well ſayde, Abſolom
kyng Dauides ſonne made an
inſurreccion againſte hys father,
and

The Fortes

II. Reg. xvi. xvi
II. Sam. xvi.

and thow the counsell of wicked
Whithophel wroughte mosse vilane
aye against his fathers honour.
What folowed was not Absolon
miserably slaine. Did not his vne
godly counsellour hang him self.
Woe ther not also. xx. m. me slaine
in battell, & toke Absolons parte.
Se to what poynte sedition bring
geth both the authours, collectors,
and maintainers thereof. Chii. It
is therefore wisdom for al men to
folow this councel of the wisema:
my sonne feare & the lord and the
kyng, & kepe no company wth se-
dictious persons, for theyr destru-
ction shall come sodenly. And who
knoweth the aduersite that maye
come of them both. Agayne withe
the kyng no euill in thy thought,
and speake no hurt of the ryche in
thy priue chamber: for a byrde of
the ayre shal betray thy boye, and
with her feathers shal bewraye thy
woke

II. Sam. xvi.

Eccl. x.

of the faythfull.

holdes. While. Who knoweth not
that Seba the sonne of Bichu, whi- 11. Reg. 12.
che conspired also agaynst David
and diswaded the people of Isra-
el from obedience to their liege so-
ueraign lord, had his head cut of
his necke. I meete death for a traitour.
While. Baasa the sonne of Abia co- 11. Reg. 16.
spired agaynst Ahab kynge of
Israell, slue him, & reigned in his
steade. But what folowed: though
Baasa in the syghte of the worlde
died no shamefull death, yet died he
in the displeasure of God, & after- 11. Reg. 18.
ward al his succession wth al his
frendes & kinsfolke were al destroi-
ed, so that there was not one left a-
liue. Again simri conspired against
Elah kynge of Israell, slue him, and
reigned in his steade. But shortly
after he was driven to such misery
and strapte, that he fled into þe kyn-
ges palace at Thirza, & settinge it
on a fyre, burnt him selfe, & so wret-
chedly.

The Fortres

chedye ended hys lyfe. Theo. An
ende worthy of such a begynning.
Phile. What shall I rehearse vnto
you the hystories of the.ii. sedici-
ous men, Theudas and Judas of
Galile, of whom blessed Luke wit-
teth in hys booke of the Apostles
actes: The one boasted to do great
thinges, and so allured much peo-
ple to folowe hym, the other coun-
celled the Jewes by no meanes to
pay tribute to Cesar, but to main-
tayne theyr olde liberties, and by
thys meanes moued great sedicio
among the people. What became
of the: were they not put to death,
and so many as folowed them ey-
ther slayne, or els scatered abrode,
and so brought to naughte: Wee
reade not in al the scriptures, that
any traitoure or notable sedicious
parson hath at anye tyme escaped
wthout notable punishmente.
God can not suffer his magistrates

of the sayrhtul.

to be dissoluted, hys comon weales
to be disturbed, his politike or ci-
uple lawes to bee contemned, hys
godly and honest orders to be bro-
ken. &c. Who soeuer attempteth a-
ny such wyckednes, god wyl be a-
uenged of hym, as it is euident not
only in the holy scriptures, but al-
so in the prophane histories. For
god euen among the Heathen can
not abyde his ordinaunce to be dis-
pised. Chri. Wold god that all they
which epyther were authoys of sedi-
cion, or consented therunto at any
time in this our realme, had know-
en these thynges, then woulde not
they so greatly haue forgotten the
selues and their ducetye. Euse. If
they had ben as wel trayned bp in
learnynge suche godly histories, as
they were nouseled in hearynge po-
pish masses, & such other trifeling
trumpery, they had raised bp no such
tragedies. If there had bene but

D. I. the

The Forties.

The tenth part of true and learned
preachers, & there were of poppe
priestes among them, they had ne
uer fallen to such disorder. But it
is truly sayd of the wyseman, whe
the preachyng of gods word say
leth, the people runne out of order,
perishe and come to naught. Theo.
Yet haue I heard it reported that
these newe preachers, as they call
them, thozome thet vndiscrete ser
mons, opened a large window vn
to dissolucion of lyfe, and by thys
meanes caused the comon people
to aspire and breach vnto carnall
libertie, which whyle they hunted,
they forgot bothe them selues and
theyr dutye. Phi. I wyl not excuse
al preachers. For some as I haue
heard, haue taken vpon them the
office of preachyng vncalled, vn
fente, and suche disordered prea
chers for the mooste parte, brynge
all thynges to a disorder, yea to
an

1020. xvvi.

Of preachers

of the faythful.

an vtter confusion, maske they
wyth neuer so pleasaunt a visare,
and bable wyth neuer so paynted
eloquence in the syghte and eares
of the simple and ignorāt people.
Howe shall they preache excepte
they be sente, sayeth Saint Paul: *Rom. 2.*
I haue not sent the preachers, say
eth the Lorde, and yet they runne:
I haue not spoken to theym, and *Ier. 23. 18.*
yet they preached. But as I maye
speake in the sayethfull and dys-
crete preachers behalfe, whyche
are lawfully sente of the hye pow-
ers, and called therunto by the se-
cret motion of goddes spirite in
their hertes, howe soeuer they be
repor ted, certaine I am, they neuer
taught suche doctrine, as shoulde
minister occasion to godlye peo-
ple to shake of the seale of obedi-
ence, or to bryake anye good order
or politticke lawe.

D. It,

Chri

The Fortres.

Chri. Yet haue I heard some preachers, whom I knowe to be bothe prudent and fapthful, sclaundered that they by their preaching haue caused these vprours. **Phile.** Ye sayde well, sclaundered. Were they preachers or rather massenūgers, that caused y insurreccions in **Deuonshyre?** **Chri.** Massenūgers & papistes, as it is reported. **Philem.** Then are the godly preachers free from geuing any occasion of that sedicion. **Rule.** But what of **Norfolke?** **Whil.** Euen in **Norfolke** also or els where, I am sure the veri rebels them selues wyl confesse, as I haue partly heard and knowe, that the preachers were not the authors nor prouokers of theyr comocion. Can the sermons of them whych teach al obedience, humilite, and pacience, moue men vnto disobedience, hautines of mynde, and desyre of reuenginge? Canne
light

of the fayrful.

lyght be the occasion of darkenes,
or truth of falsehead? But what is
so prudently, godly and circumspect
lie spoken, that enuy cannot wrest
and corrupt? Nether is it straunge
for the chryste preachers to be mis-
reported of the voluptuous world
lynges and couetouse carles. How
earnest a setter forth of gods glo-
rye was the Prophet Elias, & yet
howe was he reported, not only of
the baser sort, but euen of the king
and of the Quene? Art thou he, iii. Reg. xlviii say-
eth kynge Achab, that troubleth
Israel. As though he should saye:
art thou he which throw thine vn-
discreete and rash sermons mouest
the people to sedicion, makeste the
disobedient to me theyr kynge and
to al my officers, causdest them vn-
lawfully to assemble together, and
to make haucke of all thynges?
But the Prophet boldly answered:
It is not I that haue troubled
D.iii. Isra:

The Forttes

Israell, but thou and thy fathers
house, in that ye haue forsaken the
cōmaundementes of the lord, and
folowed the waye of Baall, as
though he should haue answered:
Doeſt thou O kynge, laye to my
charge, & I troubled thy realme,
whych teach thy subiectes to obey
the in al those thy cōmaundemen-
tes that syghte not wyth goddes
word: Then vntreuely thou accu-
seſt me. There is, I graunt, in thy
realme, sedicion and muche hurlye
burly: what then? Impute not the
faute to me, but coyle thy selfe on
the head, & saye: I my selfe and my
wicked progenitours, which haue
not rededed the glozve of god, nor
bowed to heare hys blessed worde,
nor to maintaine & preachers ther-
of, but rather haue slayne theym
and folowed the way of that foule
Idole Baall, and nouryshe hys
priesstes at oure owne table, and
haue

of the lawfull.

haue not ruled the Realme wth
such iustice and equitie, with such
clemency and gentlenes, as becom
meth ryghtuous and Godly ru-
lers, but haue polled and pylled
oure subiectes, oppressed the wyd-
owes and fatherlesse, receyued
bribes, condemned the gyltlesse
for gyftes, and shedde innocent
blood lyke vnnmercifull & Bocher-
like tirantes, we, we are onely the
occasion of al these tumultes, sedi-
tions, conspiracies, &c. where wth
thys my Realme at thys presēt is
so greatly dysquieted. As I maye
let pas the other Prophetes, why-
che for theyr godly sermons sustei-
ned the lyke displeasur at y^e world
by tirauntes handes, how was the
selfe master of truthe, the wisdomie
of the father, I meane Iesu Christ
our Lorde, in whose mouth he was
found no guyle, no disceate, han-
deled for hys Sermons:

Math. 23

1. Peter. 2

D. iiii.

When

The foires

When they broughte hym before
 Pilate, dyd not hys aduersaries &
 accusers lay to his charge, that he
 sowd sedition among the people
 that he corrupted and perverted
 the commons wyth hys doctryne,
 that he forbade men to pay tribute
 to Cesar, and that he sayd, he hym
 selfe was Christ a kyng. How vn-
 iustly Christ was here accused, the
 holy scriptures abundantly testi-
 fie. How could he be the author of
 sedition, whyche came in to this
 world to make peace? Howe could
 he corrupt and pervert the people
 with his doctrine, when he taught
 nothyng, but that whyche he had
 hearde of his father? Can heauēly
 thynges corrupt & mindes of mor-
 tal men? Forbad he to pay tribute
 to Cesar, which him self payed tri-
 bute to Cesar, & commaunded other so
 to do? Boasted he him selfe a king
 whiche fled away from the people
 when

Luke. xxi.

Eph. ii.

Luke. ii.

John. viii.

Math. xxi.

and. xxi.

who
 they
 late
 wor
 tem
 not
 be i
 dea
 not
 acc
 wor
 god
 spa
 mo
 to t
 an
 cat
 Se
 yng
 suc
 tha
 ge
 las
 Pa

of the faythfull.

when they wolde haue made hym
theyr king. Said he not vnto Pil- John. vi.
late, my kyngdome is not of thys John. viii.
world. Was he disobedient to the Math. xvi.
temporal rulers, which dysdained
not to be brought before them, to
be iudged of the pece, and to suffer Actes. vi.
death vnder them. Moreouer was
not the blessed martyr. S. Steuē
accused & he spake blasphemouse
wordes against Moyses, & agaynst
god: when of God no man euer
spake more godlye, nor of Moyses
more reuerently. Yet must Steuē
to the pot, and be condemned for
an heretike, when Steuē deserued
rather praise and promotion. But
Steuē had offended inoughe, se-
ynge it was the chief priestes plea-
sure, & the other rauening cabines
that Steuē shoulde lyue no lon-
ger. Agayne when. i. Paul & Si- Actes. xvi.
las came to Thessalonica, and. S.
Paule preached in the synagoge &
passi-

The Fortres

passion & resurrection of Christe;
howe dyd certayne of the Jewes
complaine of the vnto the heades
of the Citie, and rushed into the
house of Jason the apostels host,
and violentlye plucked him oute,
sayinge : These that trouble the
world are come hither also, whom
Jason hath receiued priuclie. And
these al do contrary to the decrees
of Cesar, affirming another kyng
one Iesus. Here are thapostles ac-
cused both of sedicion and treason,
and yet were they neither sedicious
persons nor traitours. They trou-
bled not y^e world; except the world
here be taken for the deuclish peo-
ple of y^e world, to whō it is a trou-
ble to here any thing of Christe, or
to heare their abominable liuinge
rebuked. The good people of the
world, they quieted & made the me-
ry in their consience, forasmuch as
they perswaded by y^e word of god,
whiche

Ephr. ii.
Iolo. i.

of the saythfull.

whiche thapostels preached & they
had gottē fre remissiō of al their sin
nes thozow faith in christis bloud.

Thapostels did not cōtrary to the
detrees of Cesar, if they were not
agaynst goddes worde, but rather
taught mē to obeie thē. Although
thei preached, Iesus to be a kyng,
yet dyd this nothyng derogate Ce
sars honoz, for they taught Christ
not to be a tempozal, but a spiritu
al kyng, not to rule with swerd or
polaxe, but with his spirit & word,
not to reigne in pynces palaces,
but in the hertes of the saythfull.

Is not here great sedicton, greate
treasō? Whē. s. Paul was but sene *Actes. xxi.*
at Hierusalem in the tēple, how cri
ed the Jewes out, saying, O ye mē
of Israel, help: this is the mā that
teacheth al mē euery wher against
the people, & the law, & thys place,
& violētly dꝛue hīm out of y tēple,
smote hīm, & wold haue slaine hīm.
if

The Fortres

if the hye captayne had not come.
What had Paule offended? He
spake nothing, he did nothing, but
as other Jewes dyd. It was p-
nough to kil Paul, because he was
that Paule whyche had preached
Christe to be the sonne of god. At
an other tyme when he tolde the
Jewes, that god appoynted hym
to be a teacher of the Gentles, how
lifted they vp their voices, saying.
Away wpyth such a felow from the
earthe, for it is no reason that he
shoulde lyue. Paule muste dye,
because at the comaundemente of
god, he turneth the Gentiles from
Idolatry to the true worshipping
of god. And as the wycked world
linges cruelly entreated the Apo-
stels of Christe, so doe the worldly
tirauntes haule the good bishops
and faithful ministers in the pry-
mitive churche. If any myschicke,
plage, or euyl chaunced in the con-
trey

Actes, xxii.

of the sayethful.

For wher thei were, it was straight
way laied to their charge. Euen so
likewise doth þe world at this time
deal wth the true preachers of þe loz
des word. Dearth, famyne, hōger,
plage, pestilence, battel, insurrecci-
ons, cōmociōns, treasons, heresies
Epicurisme, licencious liuing, &c.
all is imputed to the preachers of
Christes gospel. They, they, and
none but they, are the occasion of
all that naught is, when no kynde
of people is farther from doyng
harme to a common weale the^r thei
neither doth a cōmō weale receyue
mo benefites of anye man, then of
the Godlye preacher. If the olde
worlde had hearde and obeyed the
sermons of Nohe, they had not per-
ished with waters. If the Sodo-
mites and gomozianes had harke-
ned to the sermons of Loth, they
had not ben consumed wth raine
fire and byrystone from heauen.

Gene. vii.
ii. Pet. ii.

¶

The Fortres

Gene. xlv.

If the Israelites had geuen eare
to the warnyngs of the Prophets
they had not so ofte be plaged and
led away into captiuitie. If the
iewes had receiued the doctrine of
Christ and his Apostles, they and
their citie wyth al theyr posteritie
had not come to such a distruccio,
But when the lord rapseth by his
Prophetes & preachers, to admo-
nische þe people of their wickednes,
and to exhorthe them to repentaunce,
and yet they wpll not amende, but
cruelli entreat them, sclaunder the,
persecute the, kyll the, then cometh
destruction. The lord god of their
fathers, sayth the scripture, sent to
them by his messengers, rising by
betimes & sendyng, for he had com-
passio on his people, & on his dwel-
lynge place. But they mocked the
messengers of God, and despised
his wordes, and misused his Pro-
phets vntill the wrath of the lord
arose

ii. Par. xxxvi.

of the feyethful.

arose against his people, & til ther
was no remedye. And so broughte
he on them the kyng of Chaldees,
whiche slue they: yong mē with the
swearde in their holie temple, and
spared neither yong man, mayden,
olde mā, nor him þe stouped for age

¶ The scholer is not aboue hys *Math. 23.*

master, nor the seruaunt better the
his lord. If þe world hate you saith

Christ, ye know it hated me before
it hated you. If ye were of þe world

the world wold loue þe is his. But
for asmuche as ye are not of the

worlde, but I haue chosen you fro
the world, therefore the world ha-

teth you. *Euse.* Preachers are com-

manded of god vnder pain of dā
naciō to tel the people their fauts

& yet if they rebuke couetousnes,
the the couetous, worldlinges are

mad. If thei inuey agaynst pride,
the proud are displeased. If thei cō-

demne whoredome, whores, bau-
des, and rufianes are woode,

John. 8. 11.

The Fortres.

Looke what soeuer synne they re-
proue, the gilty can not abyde, but
inaligne the preacher, and seeke to
do hym dyspleasure. The Gerse-
sens had rather Christ should ne-
uer come amonge theym, yea they
had rather go to the deuyl, the the
wold haue their filthy swyne drow-
ned, Theo. They owe hym euyl will
sayeth the Prophete, that repro-
ueth them openlye, and who so tel-
leth the plaine truth, hym they ab-
horre. Phile. Well, thus se ye it is
no new thing for godly preachers
to be flandered & burdened wth
those fautes, wherein they be no-
thinge gilty. Chri. I haue heard it
reported, & diuerse Gentilmē haue
ben & occasiō of al these tumultes
and sedicions thozow the great op-
pressions and wronges that they
haue done to the poze cōmons, as
by making cōmon pastures scue-
Of gentlemen rall to them selues, by enclosynge
more

Math. viii.

Amos. v

Of gentlemen

Of the layrhol.

more ground to their own vse, the
heretofore hath bene accustomed,
and by this meanes take away the
necessary fode from the poore mens
rattel, without the which they can
not liue: agayne, by gettinge so
manye farmes into their handes,
and lettynge out their owne landes
vnto the tennantes and farmers
for so great payce, or els take such
large fines and greede incomes,
that they can neuer liue of it. These
such lyke thinges haue I heard.
Phil. Ye haue hearde my mynde of
preachers, which were sciaundred
I speake of the godly in this be-
halfe, I wil not speake further of
vngodly men. As I do not alowe
that be called preachers, so do I
not approue the doings of all the
that be called gentlemen. And as
I do not condemne all preachers,
so do I not dispraise all gentlemen.
For as they are, whiche are true

The Portes

preachers in dede, so lykewyse are
 there which are true gentlemen in
 dede. But some abuse the name of
 preachers, by teaching papistry, a
 mabaptistry, Epicurisme. &c. & are
 no preachers in dede, but rather
 praters & deceivers of o people. so
 lykewyse are there many which are
 called gentlemen, & are no gentlemen
 in dede, but pollers and pullers; ra-
 ders and ratchers, rubbers and ex-
 tractioners, poa and very caterpil-
 lars of the common weale. For they
 abuse the name of a gentlemanne,
 whiche is unsatiedlye a name of
 much worship, and great honour
 and worthys to be had in reuerence
 and reverence. And without the
 true of gentleman, the common weale
 standeth more sadlye, then the bo-
 dy without the soule. For as the eyes
 are the participall comforte of an
 whole bodye, so lykewyse are the
 true gentlemen of the common weale.

of the sayd kinde.

And loke what the noble is without
out smellynge; the tinge without
speakinge; the harp without fe-
ling; the fete without goyng; the
very same is a conion weale with-
out them that are true gentlemen:
as the wiseman sayeth. Where no
good counsell is; there the people
decaye; but wher as many are that
can geue good counsell; there is
wealth: for such as are true gen-
tlemen; are fathers of the country;
maineainers of the poore; defendours
of the oppressed; & fatherles; some-
times of the needy; conforters of the con-
fused; & upholders of the equi-
table; in fine; gentlemen both to
themselves & to the. These be practices & be-
lieves of a realme; & as necessary to
the obseruatio of a publyke weale:
as fyre, water, and hente is for the
helth of mans body: for their prin-
cipal respect is not into their owne
pynat lurre; & singular comoditie;

The Forters

101011. x.

but their whole study is whole they
maye profite the comon weale and
do good to many, as Salomō say
eth: the ryghteous laboureth to do
good, but the ungodlye: vseth his
encrease vnto sinne. Not only thys
goodes, but they berve lyfe also
wyl they bestowe to do good to o
thys, so farre is it of, that for they
owne aduantage they wil enpo
uerye of him as anye man. And
would god we had many such ge
ntlemen as haue made wythout all
doubt many, althoughe not some
as I wolde wether for ol good
things we cōuenientlye might
wher is there another so in whiche
gloze in the title of gentlemen al
so and they are suche, as the ro
man proverbe noteth: As riseth my
good, so riseth my bloude. Wher
thyng of nobilitie to consist in the
abundance of worldlye goodes,
in manyng of godlye chetyes, and
and colly

of the faythful.

rosly aparel, in hauing faire hou-
ses and pleasaunte gardens. And
to let fourth this their gentlemary
they polle, they pil, they wake they
take, they swate they create, they
gaue thei nipe, thei face thei brase.
they semble they dissemble, yea they
moue euery stonne, as they saye, to
maintayne and set forth their hu-
noble nobilitie, not carpyng howe
they come by it, so they haue it. Al
is fytte that cometh to the netter:
it is good to be takynge. Bonus est
odor lucri ex re qualibet. These studie
not as the true Gentlemanne, do
to profite many, to do good to the
countrey, to maintaine the poore, to
relieve y^e socurles, to nouryche the
weake, to cherishe their neddy tenan-
tes, neither seke thei the comoditie
of the comon weale, but their own
priuat aduantage. They labour Eccle. iiii.
to posses much, but thei distribute
nothyng. Their hand is stretched

E.iii.

out

The Fortres

out to receyue, but shut when they
 shoulde geue. If they once creepe
 in to a towne or bylage, they for
 the mooste parte neuer cease, till
 they haue deuoured and eaten vp
 the whole towne. What soeuer is
 pleasaunte, or profitable, muste be
 theirs by hoke or by crooke, It ly-
 eth handsonely for them & so nere
 their nose, though it be a myle of.
 If there be either farme or shepe-
 ground, vpon the whych some ho-
 nest poore man liueth, both he and
 his familie, oute he muste. Had it
 must be whatsoeuer it cost, though
 the poore man & all his should go a
 beggynge, it lieth so commodiously
 for our newecome gentleman. If
 they be any tenement, & let it out
 agayne to the poore man, O how do
 they racke it, and stretch out the
 rentes therof, almost from a penny
 to a pound. yea and some of them
 plunge house and land in a soune,

suffer

of the saythful.

suffer the houses to falle downe,
and turne the grounde vnto pas-
ture, the pooze man not haue
where to hyde his head. Who wyl
be troubled, say they, wth suche a
sorte of shake ragged slaues in a
towne, whych do nothyng but
burne vp oure hedges, eate vp the
common, fyl the towne ful of beg-
gers braules? Who? No man. I
trowe, namely wher such fine and
longnosed gentlemē dwell. Some
byng the lordeshyp of a towne,
handle the inhabitauntes thereof
on such sorte, that they lose diuerse
of theyr liberties, beyng in much
worse case then they were afore.

Thus y poze people be so wroth
of these vngentle gentlemen, y the
selve soules are like vnto dry had-
dockes. Some Irshe man behol-
dyng them, myghte well thynke,
that they came, latelye oute of
Sapnte Patrykes purgatorie.

C.iii They

The Fortres

Mathe. III.

They are so wythered alwaie euen
to the hard bones for cold and ho-
ger. Agaynst suche churlythe gen-
tlemē speaketh god by þe Prophet,
sayinge: O ye heades of the house
of Jacob, & ye leaders of the house
of Israell, Should not ye knowe
what were lawfull and ryght? But
ye hate the good, & loue the euell,
ye plucke of mennes skynnes & the
fleshe from their bones, ye eate the
fleshe of my people, and flaye of
their skynne, ye breake their bones
ye chop them in peces as it were in
to a cauldron, and as fleshe into a
potte. Theo. These gredeye gripes,
and hongry howleches, by blur-
pyng the name of gentlemen, do
muche obscure the renowne, wor-
ship and honour of true gentlemē
and cause the name of a gentlemā
to be much disdained amonge the
cōmon people, as wee haue bothe
hearde and sene now of late daies.

And

And the
selues
gentle
auncel
worthy
ny go
gener
from
gentl
in dee
and i
they
as th
and
they
as th
ape
clad
crob
he b
plea
othe
gro
we

of the faithfull.

And though they chalenge to the
selues neuer so much the name of a
gentleman, by their goods, by their
auncestoures, by antiquity, by the
worthines of their stocke, and ma-
ny god morowes, yet if they do de-
generate and growe out of kynde
from the natural maners of a true
gentleman, they are no gentlemen
in deede, but carles & churles, yea
and in hurtinge their neighbours
they are trantes and muttherers
as the holy scripture calleth them:
and in polling and pylling them,
they are theues, lions and wolues
as the prophetes terme theym. An
ape shall be an ape, though he be
clad in purple and golde. Clops
crowe was styll a crowe, even whe
he had decked him selfe wth the
pleasaunte and goodly fethers of
other byrds. It is vertue, and not
grosse fleshe & bloud, which thinge
we al are, that maketh the true, no-
ble

Eccle. xxiij.

Eccl. i.

Eccl. ii.

Eccl. iii.

True nobilitie

The Fortres

ble and gētlema. It is a minde dis-
posed to do good, yea & doth good
in dede when occasion serueth, and
not sumptuous aparel and golden
cheines, that setteth forth true no-
bilitie. It is iustice, mercy, lybera-
littie, kyndnes, gentlenes, hospita-
littie for the pooze, and suche other
godly gyftes of the mynd, and not
the multitude of ryches, that de-
clare who is a gētlema, and who
a churle, who is noble, who vn-
noble. He that can nyest approche
vnto lady vertue, and most lyuely
set fourth her natural disposicion
in his conuersacyon, and behaue-
oure, he is the beste gentleman, he
his parêtes neuer so base, and his
kintred neuer so vyle in the iudge-
mente of the worlde. Chailto. So-
crates the philosopher beholding
a man verry riche and wealthy in
dede, but an assehead in the know-
ledge of goodnesse, and not wyth-
standyng

of the faithful,

Handynge gorgeouse and galante
in apparrell, sayde: Beholde a gol-
den slaue. Socrates nothyng e-
steemynge the ryche manne for hys
ryches and lumptuous rapement,
called hym a golden slaue, mea-
ninge: that thoughe he were laden
wth heuere so manye golden chey-
nes, golden rynges, golden appa-
rell, yet so longe as he hymselfe is
but fylthye in hys conuersacion,
and hath a mynde subiecte to car-
nal lustes, as couetousnes, pryde,
ambicion, &c. he is but a verie
slaue, so fatte is it of that he is a
gentleman. At an other tyme that
same Philosopher seying a manne
bothe ryche and galantye appa-
reled, sayde: Here is a hoxe trap-
ped in syluer. Hys apparel shew-
ed hym to be a gentleman, but his
maners and condicions declared
hym to be but a hoxe and a beast.

The Fortres

Diogenes hearing a certayne mā bragging and boasting of his kindred, riches, beauty, costuous apparell, and such other worldly vices, knowing not one pointe of nobilitie to be in him, nor ought els worthy of prayse, sayde: loo, here is a shepe with a golden flese. Cato the elder was wont to saye, that the litle theues dyd weare fetters, but the great theues went by & downe galauntly appareled with purple and golde. I pas ouer diuerse other sayinges of s^t wylse mē, which without any respect had to carnal nobilitie, worldy riches, gorgeously aparel &c. called the wealthy worldynges, by suche names, as theyr maners and behauioure deserved. Full. Would god all they which wil be taken for gentlemen, were gentlemen in dede. Then should it go much better with this realme of Englande, Christ. Thys endeles

of the said world.

endles encreasynge of worldly posses-
sions shew evidently, & they whiche
the vse it are not friendly to the co-
mon weale, seying thow it & pore
comons are broughte to beggerie.
Salomon hath a notable saying,
and wold god all men wold learne
it. It is this: The encrease & pro-
speritie of the comons, is the kyn- g. 10. c. 11.
ges honoure, but the decaye of the
people, is the cofusion of & prince.
The. Friendly to the common weale:
Marp. ly: they are not friendly to
the kynge by Salomons sayinge
that enpouerytheth the commons, if
the comons encrease, wealth, and
prosperity be the honoure of the
kynge, and if the decaye and im-
prouement of the comons be the
confusion and destruction of the
prince, then are they extreme en-
mies to the kynge, which without
any respect had to the comon weale,
like thow their insatiable coue-
tousnes

The Fortien.

conferres to beggar the kynge
subiectes, whereby they shal be the
lesse able both to serue the kynge
and to beare for thyr portion the
charges of the Realme, when time
requirerh.

Certes a kynge can ne-
uer be poore, so longe as hys sub-
iectes be wealthe. And better it
is to haue many that shuld helpe
in tyme of nede, then fewe, and ea-
sier is the burden and the galdier
it is boone yf many beate the fewe,
thylke. If that same Gentlenes
and liberalitie were found at this
present amonge the ryche men of
this dooche, that hath bene here so
longe men of lyke degree, the com-
mons shoulde not only at all tymes
be quiet, but also the realme shuld
be the more wealthe, yea
and that vniuersally, where as
now it resteth in fewe mens han-
des. Gentlemen to be encheuers
of

of the saptid.

of farmes, notable shepemon-
gers, Brasiers, Butchers, Cloth-
ers, Weauers, Brewers. &c. as I
maye speake nothynge of theyr pay
sonages, vicarages, prebendes, &c.
hauynge otherwyse whereof abun-
dantly to lyue, & vntworthy acte.
& vylemely syght. & abhominas-
yon. What is it to beggare the
Realme, to sampe the kynges
subiectes, to bringe slavery into
thys realme, if thys be not? Do
they not sucke the poore merycs
bloud, that suffer them not to haue
liberty to lyue? The wyseman
sayeth: The breade of the ready is
the life of the poore, he that defraude
th him of it, is a murtherer.
Philemon. Well, neyghbours,
althoughe I doubt not, but that
the kynges maiesty and his most
honorable counsell wyll se redresse
in these thynges when they haue
comye

Eccle. xxxiii.

The Forres

conueniēt leasure, yet if the world
 shuld go forth & continue as it is,
 & the tyche worldinges more im-
 serably oppresse the poore then they
 heretofore haue done, god forbid
 that the comō people, or any kynd
 of people shuld reyse bp tumultes,
 stirre bp sedicions, lyfte bp their
 hande againste the hye powers.
 For that is a sime, whiche by no
 meanes can escape unpunished, yea
 they that so do, tume into the dan-
 ger of eternall damnacion, as ye
 haue heard afore. *Ch.* I saye god
 forbid also: but ye know the comō
 prouerbes: the bell hath no eares:
 hunger is sharper then thorne: ne-
 cessite is an harde darte: nede ma-
 keth the olde wyfe stotte. *Philimon.*
 Saint Paul had rather neuer so
 eate flesh nor drinke wyne, than
 he shuld offed his weake brother.
 Wolde he then thinke you, stou-
 ble an whole comō weale, make
 bytours

Rom. xlii.
 1. Cor. viii.

of the faythful.

byprances, rayse vp commotions;
come armed in the feld, assemble a
sort of idle braines and brainles
people togethet, robbe mens hou-
ses, spoyle their goodes, breake vp
their hedges; make severall pa-
stures cōmon to al men, hunt carnal
libertie, make a cōmunion, pea-
cufusion of al thynges, and al for
the bellye: Paule woulde rather
lyke vnto the poze Lazar haue di-
ed for hunger, then once violently Luke. xvi.
and vniustly to take awaye other
mens goddes. *Chii.* Ye se the vn-
mercifulnes of y^e riche: what, wold
ye haue the poze people starue for
honger? *Philip.* Rather starue and
die for hunger as poze Lazar dyd,
then to trouble a cōmon weale. As
riches, so likewyse pouerty cometh
from god: And both are to be take
thankfull ye, and not to be grud-
ged at. If oppression be done to
the poze of the ryche worldynges,

J. i. *Shall*

The Fortres

shall they auenge theym selues?
God forbid, yea rather take that
crosse patiently, and thynke that
they haue deserued far worse thin-
ges, which haue so ofte deserued
hell, and pray to god to geue those
tyche men merciful hertes, that
accoordynge to their duty they may
be moued wth p^{ty} and compassi-
on toward the poore. Againe if they
haue iniuries done vnto theym, if
they can not otherwise be redressed
let them complayne to the Magi-
strates and officers of the comon-
weale, whyche are appoynted to
heare mennes causes. *Christo.* If
the poore oppressed complayne to
the Iustices of peace or suche like
in the contrey where he dwelleth,
that hath the iniurye done vnto
hym, lytle redresse, as I heare, can
be hadde, one so seructh anothers
turne, even as the Bules scratch
one anothers backe.

of the saydful.

Philemon. If there be anye suche
parciall Officers, whiche are not
indifferent, but iudge for fauour,
yet remaineth there an other re-
fuge, and that is, to complaine vnto
the kynges Maiestie and hys
most honorable counsell, whiche
wthoute all doubte wyl bothe
gladly heare their lamentable
complayntes, and redresse their
matters accordyng to iustice. But
who so leaueth godly meanes, and
attempteth wycked wayes, bothe
he and his enterpryse muste nedes
come to naught, as we haue seene
of late dayes. The lord hym selfe
hath spoken it: All they that take
the swearde, shall perishe wth the swearde. All they that are priuate
menne, and go aboute wth force
and violence to auenge their owne
cause, and to redresse theyr owne
matters, shall surely come vnto
destruction.

Math. xxv.

The fourth

For they be order breakers and be-
spillers of goddes holy ordinance,
which hath appointed magistrats
and head rulers iustly to iudge be-
twene man and man in al matters
of controuersie, that peace and qui-
etenes may be maintained in a co-
mon weale. The. If men were chris-
ten men in dede, as they profess
in worde, they would neuer for the
bellies sake go aboute to disturbe
trouble, and disquiet all the mem-
bers of the bodie. There is a pro-
uerbe no lesse true then common,
God neuer made mouthe, but he
made meate. And truly I am thus
perswaded, that god, whiche made
me a liuinge soule, & fed me in my
mothers wombe, wyl not, after he
hath broughte me into this world,
suffet me to perishe for hunger. I
hange on hys fatherlye prou-
idence, cast my care on hym, seke to
please hym, and liue in my voca-
on

of the Carpenter.

According to his word, Phil. I
am glad neybour Theophile thus
to heare you speake: for as I may
in you truth, the principal occasi-
on I so greatly desired to speake
to you & with my other neyghbours
here, was to comfort and strengthe
you agaynst this sollicitude and
thought taking for the belly, where
with manye at this presente are
much bered. For I am not igno-
rant what importune suite the bel-
ly is, and how she is euer craving
and casting doubts, fearing that
she shuld neuer haue enough, and
therefore continually knocketh at
the doore of the mynde to putte
him in remembraunce to prouyde
for her, sayinge: Adfer, infer, bringe
hither, bringe in. For the idle belly
continuallye consumeth, wasteth,
but getteth, prouideth nothyng.
Therefore is she full of thoughte
and care for her liuynge, even as a

f.iii. beggar

The Fortres

beggare is, why he is so felouse &
uer hys dytche; that he wyl not
suffer the lytle nye to litle vpon
the bymyne of hys cuppe, lest he
shoulde beguyle him of his drinke.
The bellie care causeth the law-
ers to corrupte the lawe, the iudge
to geue false sentence, the officers
to be vntrue to theyr Lordes and
maistres, the hypocrites to corrupt
the holy scriptures, the ryche men
to be vnliberall, vnmmercifull, the
beneficed manne to receyue much
and distribute lytle, the Patrones
of benefices, to sell to vnlearned
Priestes theyr benefices, paren-
tes to sell theyr chyldezen lyke cal-
ues and shepe for money, the pa-
piste to hate the truthe of God-
des word, the Marchaunte to for-
swear hym selfe in sellynge hys
marchandise, the craftis manne to
make and vtter false and sleighty
wares

of the Repibul.

waies, the temporal Lord to raise
hys rentes, or to take greate fines
and incomes, the Anne keepers
to polle and pyllle hys geastes, the
seruaunte to robbe hys master, the
mayde hit mastres, the spngle or
maried woman to pley the whore,
the spngle or marped manne to
playe the Ruffian, and the thiefe,
the subiecte to ryle agaynst his su-
perioure. &c. Innumerable euels
dothe thys belly care byynge vnto
manne, againste the whyche except
they be well furnyshed both wyth
strong faith in goddes holy proui-
dence, and also fortreffed wyth the
knoweledge of holpe scryptures,
wherein lye buryed so greate con-
solations for the faithfull, they can
not abide y^e importune & continual
sutes of the Anggyshe bellye, but
must nedes dispaire of satysfying
her requestes, and by this meanes

J. iiii.

not

The Foxes

not only haue an vnquiet mynde,
but also throwe theym selues into
desperacion, and so to much wret-
chedly finish this their careful life.
Christ. Thys bellye care wythout
dout is a great temptacion to man,
and berre muche disquieteth him,
namely when he seeth all thynges
so deere as thei be now, and despais
of a redress, for asmuche as they
which should amende this thyng
are the cause of this dearth and fa-
mine; I speke of Brasiers, Shep-
wongers, and ryche farmers. Ther-
fore neyghbour Philemon, ye can
not intreate at this pteset in your
communicacion amonge vs of a
thing more mete for this bigger
and nedye wretched tyme, then to
declare vnto vs by the holy scrip-
tures, how mercifull and bounte-
ous lord we haue in heauen, whi-
che wyl not suffer vs to perishe
for honger, if we hange on his fa-
therly

of the saythfull.

therly prouidence, and caste about
care on hym. **Wh.** This your beute
good wyll to heare doth not a litle
encourage me to speake that whi-
che I haue purposed, yea and that
in fewe wordes, because I wyl not
betedious vnto you. **Euse.**

Speake I pray you, we wyl geue
good care. **Wh.** That ye may be
thoroughly perswaded of goddes li-
beralite toward his saythful ser-
uautes, I praye you fynde of all
consider gods order in the prouisi-
on for hys creatures. Before God
made man whom he was determi-
ned to make the hygh ruler vnder
him ouer al thinges in this world
he made and prepared euery thing
necessarye for him, and for the con-
seruacion of his bodie, & he myght
aboundantly haue, what soeuer is
expedient for hym, and by no mea-
nes peryshe for hunger and lacke
of foode. **Fy.** placing him in pa-
radise

Gen. ii.

The Fortres

enable that garden of pleasure, he
gave man libertie to eate of al the
frute that grew in the garden, ex-
cept the tre of knowledge of good
and euil. After the transgressio of
gods commaundement, when man
was iustly driven out of paradise,
and worthe for his disobeyence
not only to starue for honger, but
also to be condemned for euil, if god
for his merces sake, promysed in
that blessed lede Christ Jesu, had
not fauloured & forgiven him, God
sendyng forth man into thys vale
of misery, wold not leaue hym con-
fortles and without prouision for
hys bodely sustenaunce, neyther
sente he hym into a bareyn, deserte,
or salte grounde boyde of all
frute, but into thys worlde, where
he founde plenty and aboun-
daunce of all thynges, and gaue
hym libertie to eate of all fruytes
and seedes growynge in it. En-
crease

Gen. iii.

of the saythfall.

create, sayeth he, and multiply and
replenyshe the earth, and subdue
it and haue dominion of the fythe
of the sea, and the foule of the ayre Gene. 1.
and of euery liuynge thyng that
moueth vpon the earth. And God
sayde: Beholde, I haue geuen you
euery hearbe, sowynge seede which
is in the vpper face of all the earth,
and in euery tre in the whyche is
the frute of the tree, and that sow-
eth seede, that they maye be meate
vnto you. Worthy this kynde of
foode was Adam and his posterie
till the contente vntyll the floude of
Nohe. After the floude, God put-
posing as it were, to repaie man-
kinde, and to be mannes good and
merciful lord, & nolesse but much
more bounteous to hym, then he
was afore, sayed: brynge ye forth,
and multiplye and replenyshe the
earth. The feare of you, & the dread
of you shall be vpon euery beaste Gene. ix.

of

The Foxes

of the earth, and vpon euerie foule
of the ayer, and in all luche as the
earth byngeth forth, and in al the
fyshe of the sea, into your hande
are they deliuered. Euerie thyng
that moueth it self, and that liueth
shalbe meate for you. Euen as the
grene hearbe, haue I geuen you
al thynges. As god afore gaue mā
libertye to eate all kind of herbes,
seedes, and frutes that growe vpon
the earth, so likewise geueth he mā
authoritie nowe to eate all kynde
of fysh or fleshe as he lysteth.

Chri. Merceadynge greate is the
liberalitie of our lord god, which
dealeth so favorablie wth wret-
ched manne: Not onelye to geue
hym libertye to eate all kynde of
hearbes, seedes, and frutes, but
also all maner of fleshe and fysh.
This is wthout doubte a singu-
lare benefite and greate token of
goddes inestimable goodnes to-
ward

of the sepechid.

warde man. **Phi.** Hefe euen from
the beginning & reparing of man;
both the kyndenes of God braste
out and shew forth it selfe toward
man aboundantly, so that nowe al
thynges are pure, to them that are
pure. Nothing is commune or un-
cleane, neither is any kind of meat
to bee refused, if it bee taken wpyth
thankes geuynge. For that which
God hath purified & made cleane,
ought no man to call vnpure, un-
cleane. And all these thynges hath
god geue vs to eate. Now that ye
haue be thorowlye perswaded of
goddes trueth in performinge hys
promises, call to remembraunce the
hystories of the holye scriptures,
whiche do declare and euidentlye
proue, that god is saythfull in all
his wordes, and dealeth no lesse fa-
uorablye wpyth hys seruauntis in
dede, then he promyseth in worde.
GOD commaunded Abraham to
get

Col. 1.

1. Tim. (102.)

Actes. 2.

psalm. 138.

The Forties

Gen. xii.

get him out of his contrie and out
of hys nacion, and from hys fa-
thers house vnto a lande that he
woulde shewe hym. Abraham dyd
as the lorde commaunded him. If
Abraham had not bene fully per-
suaded of goddes constancye and
truthe in accomplyshyng his pro-
mises, wold he haue forsaken hys
natiue contrey, and gone oute of
hys owne house, wher he was qui-
etely placed and wealthily settled,
and wandered abrode lyke a ma-
sterles hounde, he cannot tel why-
ther? Eusebius. A carnall and
worldye wyle man woulde haue
thought it great madnes to leaue
a thyng certeine, for that that is
vncerteyne.

1 Cor. xiii.

Philenon. So iudgeth the wyle-
dome of thys worlde, whyche is
folyshe afoze God. Notwith-
standyng Abraham nothing dou-
tyng

of the sayethful.

ynge of goddes promise, forsoke
countre, nation and house, and o-
beyed the voyce and commaunde-
mente of God. Neþther was he a-
nye thyng at all thereby impou-
erished. The Scripture sayeth, he
was very ryche in cattell, syluer,
and golde. For his natte contrie,
God gaue hym a countre that
flowed wyth mylke and honye,
that is, wyth the abundaunce of
al thynges. For one house, he gaue
hym manye houses. For one naci-
on, he made hym a father of many
nacions. So recompenseth God
the losses that any man susteineth
for hys sake.

Gene. xiii.

Rom. xiii.

Theophilus. The lyke thyng is
promised of oure sauioure Christ
in the gospel. Ther is no mā faith
he, that hath forsoaken house, either
father or mother, eyther brethren,

Luke. xiii.

or

The Fortres

of wyse or chyldren for the kyng-
dome of gods sake, which shal not
rebeue much more in thys worlde,
and in the worlde to come, life euer-
lastynge. While. Who euen by thys
one exaple is not greatly encour-
ged to beleue the p[ro]misse of god,
and to be fully perswaded, that as
God deale wyth Abraham, so in
lyke maner wyl he deale wyth us,
if we obey the voice of god, as A-
braha did: for there is no respect
of persōs wyth hym, but in al pro-
ple he that feareth hym & worketh
ryghteousnes, is accepted vnto
hym. The p[ro]misse of god is vni-
uersal. Whosoever therfore layth
hande on it with stronge fayth, he
shall haue of God, whatsoeuer he
hath p[ro]mised. There is no dyf-
ference betwene the Jewe and the
Gentile, for one is lord of al whi-
che is tyche vnto al that cal vpon
hym. For whosoever calleth on the
name

Gal. 3.

Rom. 2.
Joel. ii.

of the faythful.

name of the Lorde he shal be safe.
It is not withoute a cause,
that apostles praised: Lorde en-
crease our faythe. For if true and
būdoubted sayeth were in the her-
tes of me, thei wold nether distrust
the promise of God, nor yet despaire
of a convenient living. whi. fayth
is muche, yea fayth is altogether.
whatsocuer ye are when ye praise
sayth Christ, beleue to haue it, and
yeshal haue it in dede: as god shew
ed him self faithful in his promise
to Abraham, whiche is the father
of the faythfull, so lyke wylse did he
to other, because no man shoulde
doubte of his liberalitie, which is
comune not to Abraham only, but
to all the faythfull in lyke maner:
ye remeber that Hager was the hand-
maide of Sara Abrahams wife, &
because Sara hit self was barre &
childeles, she gaue to hit husband
her maid to be his wife & she might

Luke. xvij.

Mark. xi.

Rom. vii.

Gen. xvi.

Gen. xvi.

G. i.

be

The Sonnes

be edified by her. Chusko. We come
bee it well. Philemon. Thys Hagar
brought her forth a sonne called Is-
mael, by hit master Abraham, whi-
che chyld was a mocker, inasmuch
¶ after Sara had brought forth
Isaac hit sonne, she wold not sit
fer neyther the lad nor his mother
to tary any longer in her house, but
caused Abraham to put them both
out. Eusebius. Ye sape truthe. Pm.
Abraham rose vpp early in the
mornyng, and toke breade and a
bottell of water and gaue it vnto
Hagar, puttyng it on hit shoulde-
r wyth the ladde also, and sent her a-
way. Nowe marcke, Hagar is put
oute of hit masters house wyth hit
chyld. She knoweth not whither
to go. She hath no house wher to
to hyde her head, but wanderyth vp
and downe in y wilderness of Ber-
Seba. To conforzte her no man is
bente: for no man is presente. And
touchyng

Gen. xli.

of the faythful.

touchyng her vitalle, it is al spent:
The breade is eaten, the water is
drunke vp. There remaineth now
insight no moze but vterly to dis-
payre of souccoure, and miserable
to dye. Which thinge Hagar con-
sidering, casteth the ladde Imael
vnder a bush, goeth her way, and
sitteth on the other syde a greate
waye, as it were a bowe shote of,
because she would not se the death
of the chylde. Wyth how great so-
rowes her herte was stuffed, what
plentie of teares gushed out of her
eyes, what careful faintenes occu-
pied her whole body, no man is a-
ble to expresse. A chylde to dye for
honger, the mother knowynge of
it yea and as it were in her sighte,
in her bosome, O dolour vnspeke-
able. The mother lykewyse to bee
pearced wyth the same darte, O in-
comparable payne. All thinges are
brought here to extreme desperaciō

The Fortres

There is no waye to escape this
 presente mischiefe. The childe cry-
 eth, the mother wepeth: Both loke
 for presente death. But what? Is
 god vntrue, vniust, false in his pro-
 mise? Stoppeth he his eares, that
 he may not heare the lamētable cō-
 plaintes of the to much wretchede
 Despiseth he the teares of the mo-
 ther, and the cryings of the child?
 Yea rather when no remedie is lo-
 ked for, god is present, god cōfor-
 teth, god healpeth, because he wyl-
 be found a god whych is faithfull
 in al his wordes, which is the false
 trueth, and can not lye, whych lea-
 ueth no man socerles. He calleth on
 him, he sendeth his holpe angel to
 the miserable womā, whē no mor-
 tall creature is present to help. He
 cōforteth her, and biddeth her not
 feare: for god hath heard, sayth he
 the voice of the childe, where he li-
 eth. He sheweth her a well of wa-
 ter

Psalm. xlv.
 John. xii.
 Titum. i.

Gen. xxi.

of the saythful.

ter to conforzte both her & her child
withal, and afterwarde promisseth
that the lad Ismaell shall be a no-
ble man, and great multitudes of
people shall ryle of hym. **Thes.** **O**
blessorpe ful of most swete consolaa-
cion. This is a rofortable & plea-
saunt mirrour for al people to be-
holde, specially for theym that are
married, and yet se not (suche and so
great is theyr pouertye) howe they
may bee able to nozyshe them.

If the married folke liue according
to theyr vocacion, and trauaile in
theyr estate in the feare of the lord
though they haue neuer so manye
childe and great famille, yet shall
the sea soner be without water and
fische, and the land wythout grasse
and cattell, then any of theym shal
perishe for honget. If god prouy-
ded for Ismaell and his mother in
the wilderness, wher no sustenance
was to be gotten, wher no mā was

G.iii.

present

I be Fortres.

present but brute bestes, & foules
of the ayre: wil he leaue the sorow
les, that put their trust in him, be-
yng in cities, townes, and villa-
ges, and cōuersant with men, wher
all thynges do abound. &c. The
poore married me did earnestly heare,
and diligently ponder this most
swete and comfortable hystory, they
shulde neuer dispaire of a luyng
neither for the selues, nor for their
chyl dren and familie, neith er wold
they seke any vnlawefull meanes,
as by stirring by cōuocions, ma-
kyng insurreccions, spoylyng o-
ther mens goods. &c. how to auoid
their misery: but rather labour to
answere their vocation, and with-
out ceasing cal on the name of the
lorde, which wil deale no lesse fauo-
rably with the, then he did w Pa-
gar and Ismaell. Butte thou thy
truste, sayeth Dauid, in the lorde,
and do good, so shalte thou dwell

in

of the sayntes.

in the earth, and he fedde both the
best daynties thereof. Delyght
thou in the lord, and he shall geue
the thy hertes desire. Committe
thy waye to the lord, and put thy
truste in hym, and he shall byrnye
it to passe. He shall make thy righ-
teousnes, as cleare as the lyghte,
and thy truste drawyng as the noon
daye. Holde the still in the lord,
and abyde patiently upon him. As
Agur: Put your trust in God
alwaye. O ye people, powre oute
your hertes before hym, for he is
oure hope. *Phylomon.* In the daies
of Isahac Abrahams sonne, there
fell a great dearthe in the lande
where he dwelte, in so muche that
he remaued from that place, and
tooke his iourney toward Abi-
melche kynge of the Philistines,
euen vnto Gerar. And whyle he
was yet in his iourney, god spake
vnto hym and sayde.

Psalm. lxxii.

Gen. xxxvi.

G. lxxii.

Go

The Forties

Go not doune into Egypt, but abide in the land whych I shal shew vnto the, for I will be with the, and I will blesse the. For vnto the and to thy fede, I wyl geue all the countreis. Behold goddes careful prouidence for his seruantes. Ihsaac willing to escape the small hartes of hunger, hunteth aboute where he and his maye conveniently dwell. And rather then he wold dye for hunger, he after the example of his father Abrahā, determineth to go doune into Egypt. God whych is able to fede and to saue his people in euery place (for the earth is the lords and al that is contained therein) for brddeth Ihsaac to go doune into Egypt: wylleth him to carpe sil in the contrie, and promisseth to blesse him, yea to geue to him and to his fede, all the countreis of that land. Ihsaac obeying the voyce of god

caried

Gene. xli.

Psal. cxlii.

of the saythfull.

tailed in that co'trey, & waxed excea-
ding myghty, wealthy & rych. For
god gaue hym great abundaunce
of corne, of shepe, and of oxen, pea-
with synnghty household dyd the
lordesse blesse him, insonmuch that the
king him self came vnto him, & de-
sired to make a couenaunte of peace
and amitie with him: vnto luche &
so great power was Allahat grou-
en, he which afore knew not wher
comodously to lyue, and in a con-
trey which he wold haue forlaken
for penurye and hunger, euen he
now is become so rych, that the
kinge him selfe is glad to come to
him, and to desire his fauour. *Ecc. 1.*
O wonderful workes of god, Chri-
ste kinde we that true, whiche is
spoken by the wyseman: Put thy
truste in god, and abide in thine e-
state, for it is an easye thing in the
sight of God to make a poore man *Ecc. 1.*
ryche, pea and that sodenlye. The
blessing

The Fortres.

blesinge of god hasteth to the re-
warde of the ryghteous, and ma-
keth his frutes lone to flourish and
prosper. **Therof.** Thys in dede was
proued true in **Isahac**. **Ps.** Not in
Isahac onely, but in so many as e-
uer obeyed the voyce of God, and
liued accordynge to their vocati-
on. God is the same god to vs all that
he was to **Abraham** and **Isahac**.
If we by stronge faith hange on
hym and on his fatherly prou-
dence, as they dyd, if the same inte-
gritie of maners, and innocencie of
lyfe appeareth in vs, that shined in
thoun. **Euse.** This beneficence and
liberalitie of god towarde **Isahac**
ought to encourage al men to stay
at home in their own countreys and
houses, to be contente wth their
estate & callynge, and not to strape
abrode for liuynges, as many idle
kaynes do now a dayes, leauing
their wyues and their children in
greace

of the saythfull.

great care and miserie, and manie
of them neuer returning vnto the.
Neither ought men to doubt, but
that god which is almighty, and
able to do what soeuer hys good
pleasure is, wil as wel prouide for
them at home in their poore cot-
ages, as in the haules of Princes.
The blessinge of the lord maketh
men ryche, as for carefulle traualle, Prou. 9
it doth nothing therto.

When
Isaac sent his sone Jacob to the
Euphrates, & he might take to wife
one of the daughters of Laban, Jacob
as he passed forth on hys iourney
made a vow, & said: If god wil be
with me, & wil keepe me in this iour-
ney whych I go, and wil geue me
bread to eat & clothes to put on, so
that I come agayne vnto my fathers
house in safetie, then shall the lord be
my god, & this stone which I haue
set by an ende, shall be gods house
and of all that thou shalt geue me
will I geue the tenth vnto thee.

Gen. xxviii

The foliis

Here Jacob desireth gods assistance
in his iourney, that he may go and
come safe. And as touching world-
ly goodes, he desireth no more but
foode and raimet. And to nothing
doutinge of goddes helpe, he goeth
forward on his iourney, according
to the comaundment of his father.
Now behold the louyng kyndnes
of god toward Jacob. God which
never leaueth them socourles that
call on his holpe name, appea-
reth vnto Jacob in his sleep, and
promiseth that he wyl geue him
his scde the lande that he sleepeth
vpon, and that his posteritie shall
be great and many, that they shall
be as the dust of the earth, and shall
spred abroad to the west, to the
east, to the north, and to the south,
yea and that in his scde al kindes
of the earth shall be blessed. Christo.
Here are no benefits promised to
Jacob, then he asked. yea no
then

of the sayethful.

thē he durst haue required of god.
Euf. But what of the requestes co-
cerning his iourney? Phil. Ye shall
heare. Wher as Iacob desired god
to be with him, and to kepe him in
his iourney, god said vnto him on
this maner: Behold I am with the
and wyl be thy keeper in al places
whither thou goest, and wyl bring
the againe into this lande, nether
wyl I leaue the vntil I haue made
good all that I haue promised y.
According to goddes promise Ja-
cob had a prosperous iourney tra-
uaylinge into Mesopotamia. Of
whose coming, when Labā heard,
vnto whom he was sente of his fa-
ther, Laban for verye ioye ran to
meete him, enbrased him, and kissed
him, & brought hym to his house.
Ther. Thys was good lucke.
Thy. Good lucke in dede. Phil. So
worketh God for hys seruantes,
whych hath al mens hartes in his
hand

Gene. xxix

The Forties

hande. Theo. But what entertaynment had Jacob afterwarde? Ph. Jacob taried wth Laban twenty yeres: in the whych tyme, God byd not only send hym bread & clothes accordyng to hys request, but also such wythes as hys herte desired wth manye goodly chyldren. Yea God so blessed Jacob, that he was exceedinge ryche in golde and siluer, in maide seruauntes and men seruauntes, in shepe, Camels, Mares, goates, kynne. &c. And afterwarde God brought hym home againe into hys countreie both safely and wealthely. Who wyl now distrust the promyse of suche a Lorde so liberal, so bounteous, so beneficial. But. This history is grete comforte to al godly trauallours by cōtrecles, herof may they lerne, & god wyl not forsake the nor leue them socourles, but send the al thyngs necessarye in their iourney, defend the
from

Gene. xxxi

of the sayeth sal.

from their enemies, & safely bying
them home againe, if they call on
his holy name & cast theyr care on
him. **Psalm. xlii.** So sayeth the **Psalm.**
grapher, he shal give his Angels
charge ouer the, to kepe the in all
thy wayes. They shal beare the in
theyr handes, that thou hurte not
thy foot agaynst a stone. God shal
defende the vnder this wynges, &
thou shalt be safe vnder his feathers.
His saythfulnes and truth shalbe
thy shield & buckelar. Thou shalt
not be afrayde for any terrour by
nyghte, nor for the arrowe & syeth
by day. Againe, his helpe cometh
euē fro the lord whych hath made
heauē & earth. He will not suffer thi
foot to be moued, & he that keepeth
the will not sleape. Behold he that
keepeth Israel shal neither slumber
nor sleape. The Lord hym selfe is
thy keeper, the Lord is thy defence
vpon thy ryght hande.

Psalm. xlii.

Psalm. xlii.

So.

The Fortres

So that the sunne shal not burne
the by daye, neyther the moone by
night. The Lord shal preserue the
from al euyl, yea it is euen he that
shal kepe thy soule. The Lord shal
preserue thy goynge oute and thy
comminge in, from this time forth
for euer more. Then. These be swete
and comfortable scriptures. **psalm.**
I graunt to the faithfull; whiche
depend altogether on God and on
hys fatherlye providence. But the
vnfaithfull, whiche trust on them
selves, on their owne wysdome and
policy, fele no sauaour nor swetnes
in the, as sainet Danie saierh: a na
tural man perceiueth not the thin
ges that belog to the spiritis of god
for they are solpshnes vnto hym.
But let vs beholde mo histories;
which shal declare & let forth gods
despight & providece a singular libe
raltie toward his seruants, & we
may learne perfectly to haue on the
Lord,

of the faithful.

lord out god. Ye reade in the fyrst
booke of Moyses, that in the tyme of
Jacob whom we spake of a litle a-
foze, ther was a great dearch in al
countreys, in somuch that in the lād
of Canaan ther was no vitaille to
be gotten for money. Now behold
the prouidence of god. God afoze
seyng thys plage of famine, to the
entent that his seruantes should
not peryshe in tyme of hunger for
lacke of fode, wonderfully sent Jo-
seph afoze in to Egypte. And al-
though he his brothers solde him in
to a straunge land, by thys meanes
sakyng his destruccio, yet god tur-
ned this his seruitude vnto his ho-
nour, and the euell that they did to
their brother, vnto theyr profite,
wealth, and commoditie. For god
exalted Joseph, and set vp his ho-
nour aboue al the lordes and prin-
ces of Egypte: even nexte vnto the
kyng was he in dygnitie, in so-

Gen. xli.

Gen. xlii.

Gen. xliii.

¶.

much

The Fortres

Gene. xlii.

Gene. xli.

much that he hadde the rule of all
the kinges dominions, & did what
semed him good in his owne eyes.
Such fauour founde he in the sight
of the kynge thozow goodes wor-
king. Now when this dearth was
also felte in the lande of Canaan,
and Jacob to his familie in great
daunger therof, Jacob hearynge
that corne was to be sold in Egypt
(for thozowe Iosephes wysdome
was there corne inough layde by
in the store houses of euerye Citie
in Egypt) sente his sonnes thither
to bye corne for their money, that
they might liue and not die. To be
short, seying the hystorie is knowe,
when the sones of Jacob came thi-
ther for vitale, there was Ioseph
their brother in hie authority, who
they iudged epyther to be deade, or
elles to liue lyke a bond slaue and
brudge, not able epyther to do hym
selfe good or anye other. In tyme
they

of the faithful.

they had bitaillen home wyth the,
and their monye also, with manye
precious gyftes, and at the laste a
comaundement geuen them that they
should byng their father and his
houshold wyth al that he had, and
prouision shoulde be made for the
even in the best partes of the land
of Egypte. Yea the kyng him self
sente chalettes out yf Egypte to
fetche Jacob and all hys famillye,
and bad theym not regarde their
stufte, for the good of all the lande
of Egypt is youres, sayeth he. Ja-
cob and all hys were honorabyle
brought thither, liberally and gen-
tly entertayned of the kyng, quye-
tely and wealthe placed in the
lande of Egypte. And all this came
to passe by the prouidence of god,
whiche afore seynge thynges to
come, worcketh wonderfullye for
the sauegarde and healthe of hys
seruauntes.

Gen. xlii. p. 115
1. xlv.

Gen. xlii.

H. ff.

For

The Forties

For the cause that Jacob and hys
chyl dren found such fauour in the
syghte of kynge Pharao, was not
fortune, nor chaunce, but goddes
prouidence: agayne, that Iosephe
was exalted vnto such dignite, the
cause thereof was not Iosephes
fayre face, nor yet his goodly perso
nage, but gods good wll, whiche
gaue hym such wisedome, as none
had the lyke in all Egipte, neither
was ther any in al the dominions
of kynge Pharao founde lyke vn
to Ioseph, whom the kynig might
make gouernour ouer his realme.
And al these things wrought god
for the preseruacion of his seruau
tes, as Ioseph him selfe said to his
brethren: I am Iosephe your bro
ther, whom you solde into Egypt.
Now therefore be not greued ther
with, neyther lette it seme a cruell
thyng in youre eyes that ye solde
me hyther. For god dyd sende me
before

Gene. xli.

Gene. xlv.

of the saythful.

before you into Egypte for your
welth, and to saue your liues. for
this is the second pere of death in
the land, and fyue mo are behind,
in whiche there shall be neyther
eating nor haruest. Wherfore god
sent me before you to make prou-
sion, that ye might continue in the
earth, and to saue your lyues by a
greate deliuerance. So now it
was not you that sente me hither,
but god, which hath made me a fa-
ther vnto Pharao, and lord of al
his house, and ruler througheout
all the lande of Egypte. God hym-
selfe also spake vnto Iacob in a vi-
sion by nyght saying: I am God,
the god of thy father, feare not to
go downe into Egypte, for I wyll
ther make of the a greate people.
I wyll go downe with the into E-
gypte, and I wyl also bring the
again. Chri. And the vnspeakable
good wyll of god toward al them

H.iii. that

Deu. xlii.

Exo. xlii.

The Fortes
that trust in him. What other na-
cion saith Moses is so great that
goddess come to nye vnto, as the
lorde our god is nye vnto vs in al
thynges. So ofte as wee call vnto
him. The lorde our god is a mer-
ciful god, he wyl not forsake vs,
neither destruye vs, nor forget the
appoyntment of our fathers, whi-
che he swaie vnto them. The lord
our god cheryscheth vs euery as a
father doth his sonne. Wyl a mo-
ther forget the childe of her wombe
saith god, and not pittie the sonne
whom she bare. And though he be
deceyved forget, yet wyl not I forget
the. Behold I haue written the vp
vpon my handes. &c. Theo. The last
hystorie which you reherched neigh-
bour Shilemo is verie comforteable
and teacheth vs that although the
plage of faimye be cast vpon any
realme, & the wicked therof perill
for hunger, yet wil god so prouide
for

of the faithful.

for the that feare him, & cal on hys
holy name, that they shal want no
good thing. .Phi. Wel noted neigh
bour Theophil. So wold I haue
you both heare and read the histo
ries of þe holy scripturs, & ye shuld
peruade your selve that what soe
uer comfortable hystory ye finde in
the sacred byble, is ther written for
your comfort. And to proue your sa
tingelle, heare what god sayeth by
the Prophet. Beholde my serua
ntes shal eate, but ye shal hunger.
Behold my seruautes shal drinke,
but ye shal suffer thirst. Beholde
my seruautes shal be merpe, but
ye shal be confounded. Behold my
seruautes shal reioyse for a very
quietnesse of herte, but ye shal crye
for sorowe of herte, and complaine
for betraieion of mynde.

Isa. lxxv. The sayinge of kynge
Dauid dothe not muche dysfer
from thys.

H. iiii.

Be=

Isai. lxxv. 75

Isalm. lxxviii

The Fortres

Behold the eyes of the Loede are
vpon them that feare him, and vpon
them that truste in hys mercie,
that he maye deliuer theiꝝ lynes
from death, and noꝝ the them in
tyme of hunger. Salomon also
sayth: the lord wyl not let the life
of the ryghteous suffer hunger.
Job. After god had deliuered the
Istraelytes out of Egipte with an
out stretched arme, and broughte
them into the wyldeynes of Sin,
where they sawe neither meate noꝝ
drinke (foꝝ god was determyned to
proue the whether they were faith
full oꝝ not) they grudged againste
Moses and Aaron, saying: would
to god we had died by the hand of
the lord in the land of Egipte, whe
we satte by the fleshe pottes, and
when we dyd eate breade out bel
lyes full. foꝝ ye haue brought vs
oute into thys wyldeynesse to kyll
the hole multitude wꝝth hunger.
Ye

Exod. x.

Exod. xvi.

of the faithfull.

Ye se the vnthankfulness of this
people for who God had wrought
so many wonders, and to whome
God had shewed so greete tokens
of louynge kyndenes, euen as a fa-
ther dothe to his chylde. Ye haue
heard how they murmured against
Moses, & Aaron Goddes laweful
ministers, whiche is nothyng els
then to murmur against god him-
self. Ye se their vnfaythfulness, and
howe they are altogether swatued
from God, and from his holy pro-
uidence, so that they are worthy no
benefite at the hande of God: but
what the. Is God false of his pro-
mise, yea rather euen for hys pro-
mis sake (wher vnto god hath euer
chiefe respecte) whyche he made to
theire fathers Abraham, Isahac
and Iacob, he wonderfullye sente
them downe meate from heauen e-
uē māna, & so fed the as p̄ wise mā
sayth: p̄ hast fed thine owne people
wyth

The Forties

Mat. xvi.

With angels fode, & sent the bread
redde from heauen without theyr
labour, beyng very pleasaunt and
good of taste. And to shewe the ri-
ches and swetnes vnto thy childe
thou gauest euery one there desier.
So that euery man myghte take
what lyked hym beste. Thes. 1. 16.
God for his promyses sake feedeth
the vnfawerfull & no les with an-
nall Israelites frome heauen, so
that beleeue his promyses, & hang
onely on him and on his fatherly
providence may be sure not to want
but abundantly to haue what so
euer is necessary for vs, as Psal-
mographie sayeth: The eyes of all
thynges loken and maye vpon the
O Lorde, and thou geauest them
meate in due tyme. Thou openest
thy hande, and replenishest all thin-
ges liuinge with thy blessinge.
Againe: They that feare the Lord
shall haue no scarcenes. They whi-
che

Psalm. cxliii.

Psalm. xxxiii.

of the faithful.

the seke the Lorde, shall waite no
good thyng. Ther. God shall sooner
cease to be god, then such as bruta-
lly trust in hym, shall perishe for
honger. ps. As a Gheastes mur-
mured for meat, so likewise did they
for water. They came to Moses &
said vnto him, yea they were almost
deade wth stone hym, and saide. Geue
vs water to drynke. Wherefore
hath thou brought vs oute of E-
gypte to kyl vs and vnto the fowen
and rauenne wth thy staffe. The
Lorde God shall considerynge hys
promyses, and not weyng their in-
finitie no, brutishnes, won-
derfull and agaynst al natural
and humayne expectation, gaue
them plene of swete waters oute
of the harde stony rocke. Exod. 17. 6.
the maruelouse workes of God.
He is not called almyghtye wth-
out a cause. For he doeth what
better hys good pleasure is.

Exod. xviii.

It

The Foxtres

Gal. cxi. b. l.

It is true lye sayde of Dauid :
 greate is our Lord, and greate is
 his power, yea his wisdom is infi-
 nite. Who wil now doubt of neces-
 sary fede, leing god so maruelous-
 ly fede the vnfaithful, vnthak-
 full & disobediente people. Pbi. At
 another tyme the rascall people
 was among them, beyng weare
 of the meate sent downe from hea-
 uen, & a lustyrge, and turned the
 selues & wept (euen as did also the
 chyldren of Israel) and sayde: who
 shall giue vs flesh to eate. We re-
 member the fische which we dyd eate
 in Egypt for nought, & the cucum-
 bers, and melons, lekes, onions, &
 garlick. But nowe oure soule is
 dried away, for we can se nothyng
 else saue Manna. And oure soule
 lotheth this lyght breade. Perceiue
 that these people are styl like them-
 selues, that is vnfaithful, vnthak-
 full, disobediente. & froward and
 croked

Gal. cxi. b. l.

Gal. cxi. b. l.

of the faythful.

croked generaciō, saith Moyses, do
ye so rewarde the Lorde, O ye fo-
lpe people and vnwyse. **Chii.** It
is not wpythout a cause, that sainte
Stephen called that naciō sty-
nicked, vncircumcised hartes and
eares, and suche as alwaye respiste **Deut. xxxii.**
the holpe ghoost: **Ps. lxxviii.** Wel yet note:
How wpythstandynge their infideli-
tye, vnthanche fulnes, and disobe-
dience, God continued styl iuste in
his promyses, fapthful in his wor-
des, & true in his dealynge, for ac-
cordynge to their desire for his pro-
mise sake, he wold not suffer them
to wante, but gaue them whatsoe-
uer they lusted for. Ther wēt forth
a wynd from the Lorde, sayeth the **Num. xxi.**
scripture, and brought quailles frō
the sea, and let them fall about the
host, euen a daies iourney round a-
bout on euery syde of the host, and
they dyd slye in the aper as it were
two cubites hye ouer the earth.

And

The fountes

And the people stode by, & all that
daye, and all that nyghte, and on
the morow they gathered quailles.
And he that gathered a litle, gathe-
red ten homers full. And they spred
theym abroad rounde aboute the
host. Thus se ye how God for his
prowyse sake, cheryshed the Isra-
lites althoughe vnfaithfull, vn-
thankfull and dysobedient, even
as y^e Nurse doth hir sucking babe
and feede them by the space of .xl.
yeres in y^e wilderness without their
paine, care, trauple or labour.

Theo. If God shewed such genti-
nes to the vnfaithfull and disobe-
diente for hys prowyse sake, howe
much moze wyl he shewe hym selfe
a gentle and lounge father to
them that feare him, beleue in him,
loue him, and for their powers la-
boure to walke in hys holpe path
waies. Such shal neuer wat.
Howe natcke what foloweth. As

God

of the sayd chyl.

God prouided meat for the Isra-
elites, so in lyke manner suffered
he them not to go naked, nor to
peryshe for colde, but al that tyme
of fortye yeres, when they were in
the wyldernesse, he so preserved
their clothes, that they wared not
olde, and soo saued their shooes
that they were not worne: but both
garmentes and shooes so whole at
the fortye yeres ende, as they were
at their fyrste commyng into wyl-
dernes. I haue led you fortye yeres
in the wyldernesse, saith god: and
poure clothes are not wared olde
vpon you, neyther are the shooes
of poure feete, worne. Ye haue ea-
ten no breade, nor drunke wyne,
or stronge drynke, that ye mighte
knowe that I am the Lord poure
god. Moyses also saith: god hum-
bled the, & suffered the to hunger, &
fed the wyth Manna, whyche ney-
ther thou nor thy fathers knew of
to

Deut. xxx.

The Fortres

to make the to knowe that man
doth not lyue by breade onlpe, but
by euery word that procedeth out
of the mouth of the Lorde, doth a
man lyue. Thy raymente waxed
not olde vpon the, neyther dyd thy
foote swell those fortie yeres. Here
of maye ye perceiue, howe bounti-
full God is in geuyng e foode and
apparel, to the specially that feare
him, and kepe his holy commaun-
mentes. Who wyl nowe be care-
full epyther for the bellye, or for the
backe, as they saye: God made the
both, God wyl nourtish them both.
¶ These histories do so set forth
the kindenes of God towarde mā,
that none excepte berpe infideles,
haue iuste occasion to dyspayre of
Gods libetalltie, if they cal on his
name, and example accordynge to
theyr vocacion. While. There is no
thyng moze certeine. But lest any
manne shoulde thyncke, that thys
kindenes

of the prophet.

kindnes of god ceased in them, of
whome I haue hitherto spoken, I
will rehearse one or two hystories
tome out of the olde testamente, and
then Alledge certeyne oute of the
new, wheteof ye may letne that o-
ther proued the lyke kindnes at
the hand of god euen as wel in the
newe testamente as in the olde, that
by thys meanes ye may be perfect
lye perswaded god to be the Lord
of the same liberalitie now, that he
was afore, & alike kinde to his ser-
uautes in al ages. Who knoweth
not ꝑ Elias was an excellent Pro-
phet of god, feruent in spirit, behe-
ment in worde, and ielous for the
glory of god? Chri. The scriptures
testifie no lesse of him. Theo. Elias
rode vp as fire, saith the wisemā,
and his worde bzant lyke a cresset.
Whyle he liued he was afrased of
no þyng, and no man myghte o-
uercome hym. Of hys prayse wy-

Eccl. xlviii.

I. i.

teth

teeth Jesus the sonne of Syrach.
While. This man of God lyued in
the tyme of Achab king of Istracl,
in whose dayes God sent a greate
dearth into the world, for it rained
not vpon the earth by the space of
lii. yeres and. vi. moneths. In this
plage of fampyne, wherof innu-
merable wpythout dyed, se howe God
prouided for his seruaunt Elias.
Fyrste when the waters began to
be dyped vp, God sente him to the
brooke Cherith, where he promp-
sed to gyue hym dryncke, whych
thing he vnsatnedly performed: so
that whē other perished for lacke
of dryncke, he had Gods plenty &
inoughe, as they vse to say. Nowe
as touching hys meate, behold the
wonderfull power of God, whych
commaunded the Rauens to feede
him and to bryng him meate. The
Rauens, saith y^e scripture, brought
him breade and fleshe in the mor-
nyng

of the faythful.

bring, and likewise bread and fleshe
in the evening, & he droncke of the
broke. Behold & make well, howe
god prouideth for his seruants. He
maketh the foules of the aier to be
Elias tokes, & to bring him meat;
and god him self is butler & geueth
him drinke at y^e broke Cherith. O
what a god haue the faithfull, howe
tender & gentle, howe louinge and
kinde is he to al the that put their
truste in hym. Rather then his ser-
uaunt shulde die for meate, he ma-
keth the foules of the aier to bring
him thinges necessaty for the suste-
nance of his body. O behold & dis-
cretly marke y^e fatherly care, which
the lord god hath for his seruants.
Euen as a father pitieth his owne
chylde, euē so is the lord mercifull
to the y^e feate him. It is truly said
of y^e Psalmograph: The lord is at
band to al the that cal on him, pen
to al the that cal on him in trueth.

Psalm. ciii.

Psalm. xli.

I. ii.

Theo.

The Fortres

Elias myght ryght wel say;
as Dauid wyrteth of hym selfe;
The lord gideth me, therefore can
I lacke nothyng. He shal fede me
in a grene pasture, & leade me forth
beside the waters of conforte. *Euse.*
As God dealte with Elias & Da-
uid, so wyl he deale wth vs, if we la-
boure to please hym as they dyd.
Chri. So I trust, for ther is no re-
spect of persons wth god. And what
so euer is wryten, is wryten for our
lernyng that thoww patience and
comfort of the scriptures we maye
haue hope. *Phil.* Ye say truth. Nei-
ther dyd the care of God ceasse for
hys seruaunte Elias with that be-
nesite, whereof ye haue hitherto
hearde. For GOD is no chaun-
gelynge, whome he loueth, he lo-
ueth, to the ende. Therefore when
the brooke was dyed vp because
there fel no rayne vpon the earth,
God, whych neuer leaucth his ser-
uauntes

Col. xiii.

Rom. ii.
Actes. x.
Jacob. ii.
Roma. v.

1. Reg. xii.

of the faithful.

Naantes Socourles, said to Elías:
yp and get the to Sarepta, why-
che is in Sidō, and dwel ther: be-
holde I haue commaunded a wy-
dowe there to sustayne the. So he
arose, and went to Sarepta. And
when he came to the gate of the ci-
tye, the wydowe was there gathe-
rynge styckes. And he called to hir
and sayd: fet me I praye the a litle
water in a vessel, & I may drinke.
And as she was goyng to fet it, he
cryed after hir, and sayd: Brynge
me I praye the a morzell of bread
also in thyne hand. She sayd: As
truly as the Lord thy God liueth
I haue no breade redye, but euen
an handefull of meale in a barrell
and a lytle oyle in a cruse. And be-
holde I am gatherynge two sty-
ckes for to go in, & dresse it for me &
my sonne, that we maye eat & die.
And Elías sayed vnto hir: feare
not, come and do as thou hast said

I.iii. but

The Fortres

but make me thereof a litle cake
fylle of al, and brynge it vnto me,
and afterward make for the & thy
sonne. For thus sayeth the Lorde
God of Israel; the meale in the ba-
rel shal not be wasted, nether shall
the oyle in the cruse be diminished,
vntyl the Lord haue sent raine vpon
the earth. And she dyd as El-
yas sayd. And she and hir house did
eate a good space, and the meale
wasted not out of þe barrel, neither
was the oyle spēt out of the cruse;
accordyng to the word of the lord,
whych he spake by the hand of E-
lyas. Here agayne ye se what pro-
uysyon God made for Elyas, and
howe benefycyall he also was to
Elyas hostesse, and to her house-
holde, because she entertained him
so gentyllye, & dyd whatsoeuer he
commaunded. Theo. These be con-
fortable hystories. Euse. And writ-
ten for oure conforzte. phil. At ano-
ther

of the faythful.

ther tyme when he fled from wyce-
ked Iſabel kynge Achabs wyfe, iii. Reg. xij.
whych ſware that ſhe would ſurely
ſley hym, becauſe he had kyled all
Baals pꝛieſts, whom ſhe ſul deintely
nouryſhed at her owne table,
howe dyd god, euen when he was
a ſlepe, ſende hys Angel vnto him
wyth a loafe of bꝛoiled bread, and
a beſſel of water, and bad him eat:
for thou haſt yet, ſayth he, a great
tourney to go. And in the ſtrength
of that meate, ſayeth the ſcripture,
walked he fortye dayes and fortye
nighytes, euen vnto Horeb the
mounte of God. Here ſe ye, that
when we ſleape, god watcheth and
careth for vs, eue as he cared for
Peter, and ſent his Angell to de-
liuer him out of pꝛiſon, when Pe-
ter was in a ſounde ſleape, and
thoughte nothyng at all of the
mater. Beholde ſaveth the Pſal-
mographie, he that kepeth Iſrael, Pſal. cxxi.

¶.iiij.

¶.al

The Fortres

shall neither stumber nor sleape.
 Note again, that with one meales
 meate God is able to preserue vs
 forty dayes and forty nyghtes,
 as he dyd the Prophet Elias, yea
 all oure lyfetyme, if it be his plea-
 sure, so that it is truely sayde: man
 shall not lyue wyth breade alone,
 but wyth euery worde, that com-
 meth out of y^e mouth of God: And
 as God made prouision for Elias
 euen so stoozed he vp Abdia Go-
 uernour of wycked kinge Achabs
 house, to petye hys Prophets, and
 to prouyde for them: wherby when
 Cruellish Quene Iesabel destroyed
 the Prophetes of god, toke an hu-
 dred of them, and hid them, yfyt in
 one caue, and yfyt in an other, &
 prouided breadd and water for the:
 such and so greate is the care, whi-
 che the Lorde taketh for hys ser-
 uauntes vntuersally. Christo. It is
 therefore truely saide of the Prince
 like

Deutro. vlll.

ii. Reg. xviii.

of the faithfull.

like Prophet, they þ̄ see the lord
shal want no good thing. Againe:

Isa. xxxiii.

I haue bene younge and am wax-
en olde, and I haue not sene þ̄ righ-

Isa. xxxvii.

teous forlaken; nor hys chyldren
begginge their breade on the ear-

the. Theo. These be comfortable h̄

stories for christen & godly prea-

chers, whom for the moste part the

wycked and vnthankfull worlde

neglecteth, despiseth & set noughte

by pece and maketh les prouysion

for them, then for theyr malte hoz-

ses and bandedogges. Here maye

the true preachers se, þ̄ although

the world regardeth them nothing

at all, and suffereth them so muche

as in them is, not onely myserably

to liue, but also to peryshe for hon-

ger, yet god whose ministers they

are, whose worde they preach, wyl

not suffer them extremely to want,

but wyl eyther wonderfully fede

them hym selfe, as he dyd Elias,

The Fortres

or elles store by some good Abdy
to make prouision for the, as thys
Abdy did for the Prophets of the
Lorde, when they hyd them in the
caues from the tyrāny of quene Je
sable, & prouided things necessary
for their liuynge. Whil. We rede al
so that a certeine womā of p̄wines
of the Prophetes, came vnto Heli
seus the Prophet, declaringe vnto
him, that her husband was deade, &
that for det whiche she ought and
was not able to paye, the creditor
was come to fet her. ii. sōnes to be
hys bondmen. This woman was
a Prophetes wyfe. Her husbād is
dead, which left her both pore and
in dette. Conforte hathe she none,
but only the cōpany of her. ii. sōns
which also p̄ creditoure wold take
awaye and make hys bonde men,
because she is not able to dyscharg
the dette. ¶ In what miserie is
this carefull woman? She hathe
nothyng

iii. M. g. iii.

of the faithful.

nothing at al in her house, but a picher of oyle. But what is that to the vy: patche of the dette? And if that be gone, there remaineth nothing wherof she & her sones may lyue. What is then to be done? Det must be paid. Her substance will not reache so for. To make her childre bōd slaues, shuld be to her present death. This therfore remaineth. The sorowfull widowe lamēteth fyrst of al her cause secretly in her hert vnto god, which is the helper and patrone of all true wydowes and fatherlesse childre, and afterward vttereth the same to Elyeas the Prophet of god, whych thow gods blessinge of one picher of oyle, filleth so many empty vessels ful of oyle, that she selling part of the same, was not only able to paie her dettes at the vttermost but also had inough of the rest to fynde her and her chyliden.

Exe.

The Fortres

Tob. ii.

Psal. xxxvii.

Psal. cxli.

Ful. A notable miracle. Here fynd
we true & holy Thoby sayd to hys
sonne: My sonne, be not afraide.
Truth it is, we leade here a poore
life, but greate good shall we haue
if we feare god, and departe frome
al synne, and do wel. **Chri.** This wo
mans husbād was a Prophet, and
feared the lorde, therfore could not
she and her childzen remaine long
confortles. For god hath promysed
to be a husband to such wydowes
and a father to suche godlye mens
childzen. I haue not sene the righ
teous forsaken, nor their chyldren
beggyng their bread on the earth,
sayth the Psalmographe. Againe:
Blessed is the man that feareth the
lorde, he hath greate delight in his
cōmaundementes. His side shalbe
mightie vpon earth, the generaci
on of the faythful, shall be blessed.
Riches and plenteousnes shall be
in hys house, & hys ryghteousnes
endureth

of the faythful.

maured for euer. Theo. Thys is a
comfortable hystorie for such god-
ly women as are christe preachers
wiues. Hereof maye they learne, &
though theyr husbandes be neuer
so poore, when they depart oute of
this world, yet if thei remain faith-
full, and in the face of god, and di-
ligently cal on his blessed name in
their aduersity, he wyl neither suf-
fer them nor their childre to lacke
necessaries for their liuing, but by
one meanes or other sende them al
good thyngs, so that they shal not
wante. I wyl not sayle the, nor yet
forsake the, saith god. The lord ge-
ueth meate to the hongry. Behold
the eyes of the lord are vpon the
that feare hym, and vpon them that
trust in his mercy, that he may deli-
uer their liues fro death, and nou-
rysh them in the tyme of hunger.
God despiseth not the desire of the
fatherles nor the widow, saith the
wyleman

Joel. i.
Psal. cii.
Psal. xxi.

Eccle. xxi.

III. Reg. III.

The 5 verses
Widowman, when she poureth out
her prayer before hym. Doth not
god se the teares that rûne downe
the chekes of the wdowe: & hea-
reth he not the cōplaint ouer which
as make her to wepe? For fro her
chekes do þ teares go vp vnto hea-
uen; & the lord which heareth them
doth accepte the. Phil. At another
tyme also we reade, þ that sayde
Prophet in the tyme of dearth fed
the Prophets childre, & with a few
loaves nourished a great number of
men, in so muche that they dyd not
only eat inough, but also left much
of þ bread, so greatly was it multi-
plied thorow þ blessing of god, whi-
ch is able of a lytle to make much,
scing of nothing he made al. Sent
vnto the people, þ they may eat, sai-
eth þ Prophet. The minister answ-
red: What shuld I set this before
an hundred men? Set it before the
people, sayth he, and let them eat.
For

of the saythful.

For thus saith the lord: They that
eate and leaue. And he did set it be
fore theym, and they dyd eate and
leaue according to the word of the
lord. Se ye not here, what the bles
sing of the lord is, and how al thin
ges increase and aboude, when the
lorde openeth his hand? If we de
pend on goddes goodnes, he wyl
lurly increase oure bytaile in our
store houses, vpon oure table, pea
in our mouthes and bellies.

Psal. cxlv.

The Prophets seruaunt thought
it not possible, that so greate a nu
ber of me could be sustayned with
so fewe loues. But that whyche is
impossible wyth men, is possible
wyth god.

Math. xlv.
Mark. x.
Luke. xlviii.

Who therefore wyl doubt anye
more of goddes libtalitpe: haue
he muche, oz haue he litle? It is
al one before GOD to fede wyth
muche, oz to fede wyth lytle.

¶

If god blesse vs, we cannot want;
 but if Gods blessing be take fro
 vs, we muste needs perishe.
 So sayth the Psalmographer: All
 creatures depend vpo the Lord
 that thou shuldest geue them their
 meat in due time. For thou geuing
 it them, they take it, and thou open-
 ing thy hand, they are wel satisfied.
 But if hiding thy face, they are fo-
 rowfull, thou taking awaye their
 breath, they are but dead, and turned
 into the earth, that they came of.
 Whil. Howe wonderfully vpo God
 fede Daniel the Prophet, when he
 was caste into the Lions denne, of
 the hye rulers, because he said that
 the greate Dragon, whom they of
 Babillon worshipped as god, was
 not god: Vpo not the Angel of the
 lord take the Prophet Abacuc
 by the top, when he was goying in
 to the fiede to beate meate to the
 mowers, & carped him by the herte
 of

Psalm. ciii.

Psalm. xlii.

of the sayd chail.

of the heade, and the same a might
to wynd set him in Babilon, vpon
the denne, where Daniel was. So
sayng by meate, saythe the aungel
that thou haste into Babilon vn-
to Daniell, whiche is in the X^p
ys denne. And when Abachuebe
heard and sayde: O Daniell thou
seruaunte of God, haue, take thy
breakfaste, & God hath sent the.
Daniell answered: O God hast &
thought vpon me: well: Thou
neuer faylest them that
loue the. What a lyuely exaple
is this of gods singular prouidence
and fatherly care, whiche he hathe
for his seruauntes: Notable and
worthy to be written in letters of
golde, is this sayinge of Daniel.
Thou neuer faylest them
that loue the. ^{Chai.} This hi-
storie is very cōfortable for al the
that suffer inprisonment for & glo-

h. i. rie

Psal. cxviii.

ey of god, and the confession of his
 truth. By the which we may learn, that
 god will not leave them socourles
 nor destitute of help, as we may see
 in this. The lord is my right hand and my
 high strength, who shall shake me. The
 lord is the defender of my life, of
 who then shall I be affrayed. Some
 while enemies came vpon me to eat
 up my flesh, they stumbled and
 fell. Therefore though an host of
 men be layd against me, yet shall
 not my heart be affrayed, yea and
 though there rise vp war against
 me, yet will I put my trust in him.
 psal. cxviii. As I maye see of the hy-
 storyes of the old Testament, and
 rehearse certayne oute of the newe,
 that we maye learne goddes libe-
 raltie toward his seruantes to
 be one and the same at all tymes,
 and in all ages, lette vs call to re-
 membrance the wonderfull mira-
 cles that Christ wroughte for the
 suste-

of the sayd tal.

sustenance of hys people. Reade
we not that our Sauoure Christ
at a certayne time fed almost fyue
thousande men beside women and
children with fyue loaves and two
fyshes. And yet when they all had
eaten inoughe, they gathered vp so
much of the fragmentes that be
left, as fylled twelue baskets full.
At another tyme, when the people
had bene wth Christ thre dayes,
and were readye to departe, ha-
vinge nothynge to eate, and some
of them hadde farre to go, so that
if they had gone awaye wythoute
meate, they should haue famished by
the waye, what a frendlye care had
Christe for them? I haue compas-
sion on the people, sayeth he, be-
cause they haue continued with me
three dayes, and haue nothynge
to eate. And I wyll not lette them
departe fastynge, lest they perishe
by the waye.

Math. xlii.
Marke. vi.
Luke. ix.
John. vi.

Math. xli.
Mar. viii.

L.ii.

And

The Forties

And whē his disciples sayd: wher
shuld we get so much bread in the
wildernes, as shuld suffice so great
a multitude, & tolde hym that they
had but seven loaves, & a few lytle
fishes, he cōmaunded the people to
sit doune on the grounde, & toke the
seven loaves & the fishes, & geuyng
thankes, brake theym, and deliue-
red theym to his disciples, and the
disciples to the people, and they al
dyd eate and were fylled. And they
toke up of the broken meate that
was lefte, seven baskettes ful. And
yet they that dyd eate were still
thousand men besides women and
chyl dren. Here se ye, that the loaves
and fishes were multiplied in the
handes of the disciples, and in the
mouthes and belies of theim that
dyd eate, thozow Christs blessing:
so myghty is he to p̄serue the li-
ues of his seruauntes in the tyme
of nede. Ther. Thys is a comforta-
ble

of the sapiential.

be hystorie for al them that loue to
heare the worde of god, & to frame
theyr lyfe accordinge to the same.
Such may be sure not to want the
liberalitie of god in their necessitie
whych, as. **S. Paule** sayth, gyueth
vs al thinges abundantly to en-
ioy the. **Tha.** This appereth that
pyncelike **prophet**, sayinge: The
riche shal wante suffer honger, but
they whych seke the lord, shal wat
no good thing. **phil.** **Whē** Christ &
his mother wyth his disciples wer
at the mariage in Cana a ctyte of **John. 4.**
Galile, ye know that **h** gestes wan-
ted wine. What, spared he his libe-
ralitie from them? Yea rather did
he not comaund the seruitours to
fyll the water pottes wyth water?
And when they had filled euen vii
to the bym. vi. water pottes of
stone, cotaining, ii. or thye firkings
a pece, dyd not he turne al **h** water
into swete wyne? Certes they can

L.iii

want

The stones

want nothing, which haue Christ
present with them. Let vs prouide
that we haue Christ amonge vs, &
we may be sure to haue aboundaunce
of al good thynges. Cuse. This sto-
ry is very comfortable for al ma-
ried persons, which marry in glori-
All such that so marry, & continue in
the feare of god, maye be sure that
h water in their welles shall soner
be turned into wine, & the stones of
their walles into bread, & the clate
of their flores into meat, & h thatch
of their houses into cloth, then they
shal extremely want necessary thin-
ges, either for theym selues or for
their family. Chi. Would god al me
belued thys. Then shoulde they
haue merce and quete myndes,
where now thorow infidelitie they
be miserably dysquyeted wyth the
care of worldly thynges.

Then. Laye thy care on the Lorde,
saith Dauid, and he shall not forsake
the.

of the sayntes.

he also. **S. Peter:** Caste a byre
sack on god, for he careth for you.
Why againe how dyd our saviour
Christ provide for hys disciples;
when he sent them forth to preach
without money or meate, as he him-
self sayeth in the gospel of Luke.
When I sent you without wallet
and scrip and shoes, lacked ye any
thyng? And they sayde: No. The
disciples according to their voca-
tion, wente forth and preached the
gospell, nothyng doubting but he
that sent them, would provide for
them. For what maister can fynde
in his hert to se his seruants lacke
thys. Thys is verie comfortable
for the true preachers of goddes
word. Whereof may thei wel be asser-
tained, that if thei do their masters
message faithfully, they shal not
wante, though the wycked worlde
be neuer so unthankful and nig-
gardely unto them.

¶.iiii.

Phile

Math. vi.

Abt O howe comfortable are these
 wordes of our saviour Christ to
 a saythfull christen man: I say vn
 to you, be not careful for the lyfe,
 what ye shal eate, or what ye shall
 drinke, nor yet for you body, what
 ye shall put on. Is not y life more
 worthe then meate, and the bodye
 more of value then raimente? Be
 hold the foules of the ayre, for they
 sowe not, neither reape, nor yet ca
 rye into the barnes and yet your
 heavenly father fedeth them. Are
 ye not much better then they?
 Whych of you (thoughe he tooke
 thought therfoze) cold put one cu
 bite vnto his stature? And whye
 care ye then for raimente? Consider
 the lylies of the fyelde, howe they
 growe. They labour not, neyther
 spyn. And yet for al that I say vn
 to you, that even Salomon in all
 his royaltie was not arayed lyke
 vnto one of these. Wherfoze if god
 so

of the saythull.

So cloth the grasse, which is to day
in the field, & to morow shall be cast
into the furnace; shall he not make
more do the same vnto you, o ye of lit-
tle faith: therfore take no thought
saying: what shall we eate, or what
shall we drinke, or wher wth shall we
be clothed? After all these thynges
seke ye gettles. For your heauely fa-
ther knoweth that ye haue nede of
all these thynges. But rather seke
ye fyrst the kyngdome of god, and
the ryghteousnes therof, and all
these thynges shall be caste vnto
you. Behold what goodly and na-
tural examples our sauour Christ
bringeth forth here, that he may al-
lure vs to trust only on gods pro-
uidence, & not to be carefull for the
necessaries of this lyfe, which are
not gottē by painful trauaile, but
receyued of gods mere liberalitie.
And because we shuld not be care-
ful for meate, he first setteth before
our

Ph D howe comfortable are these
 wordes of our sauloure Christ to
 a faithfull christen man: I say vn
 to you, be not careful for the lyfe,
 what ye shall eate, or what ye shall
 drinke, nor yet for you body, what
 ye shall put on. Is not y life more
 worthe then meate, and the bodye
 more of value then raimente? Be
 hold the foules of the ayre, for they
 sowe not, neither reape, nor yet ca
 rpe into the barnes and yet your
 heauenly father fedeth them. Are
 ye not much better then they?
 Whych of you (though he be tooke
 thought therfore) cold put one cu
 bite vnto his stature? And whye
 care ye then for raimente? Consider
 the lyllys of the fyeelde, howe they
 growe. They labour not, neyther
 spyn. And yet for al that I say vn
 to you, that euen Salomon in all
 his royaltie was not arayed lyke
 vnto one of these. Wherfore if god

of the saythall.

so cloth the grasse, which is to day
in the field, & to morow shal be cast
into þe furnace, shall he not make
more do þe same vnto you, o ye of li-
tle faith: therfore take no thought
saying: what shal we eate, or what
shal we drinke, or wher w^e shall we
be clothed: After all these thynges
seke þe gettles. For your heauely fa-
ther knoweth that ye haue nede of
all these thynges. But rather seke
ye first the kyngdome of god, and
the ryghteousnes therof, and all
these thynges shall be caste vnto
you. Behold what goodly and na-
tural examples our sauour Christ
bringeth forth here, that he may al-
lure vs to trust only on gods pro-
uidence, & not to be carefull for the
necessaries of this lyfe, which are
not gottē by painful trauaile, but
receyued of gods mere librealitie.
And because we shuld not be care-
ful for meate, he first setteth before
our

out ties the soules of payre for ma-
 example: who seeing god the father
 feedeth so plentifully & they want
 nothing, when they neyther sowen
 nor reape, nor cari in to the barnes
 which more wyl he feede vs, and
 sende vs what so euer is necessary
 for the preseruacio of thys our na-
 turall lyfe, if we call on hys holpe
 name, and lyue accordyng to our
 vocacion. If he feedeth the byrdes
 because they be hys creatures, whi-
 che nor wythstandynge so once die
 that they neuer lyue after, muche
 more wyl he provide for vs, which
 are not only hys creatures, but al-
 so created after his owne Image,
 endued wth an immortal soule,
 and made vnto this ende, that we
 should set forth hys glorie, prayse
 hys blestyd name and after the ge-
 neral resurrection, our bodies and
 soules beyng knytte togethet, lue
 wth hym in glorie, wo ldes with-
 out

of the sayd fall.

entrende, as hys lawefull heyres,
thorow Iesus Christe our Lorde.
And as touchynge our apparell,
wyl swade us from thoughte ta-
kenne for that, he byddeth us con-
sider and diligently marke the ly-
lies and floures of the field, which
although they neither labour nor
spinne, are so clothed wth syne
and pleasaunte coloures, that not
king Salomon in all hys royal-
tie and gloze was appatelled like
vnto one of them. If God so dec-
keth the transitorie flower, whych
this day is in the feld pleasaunt-
ly growynge, and to morowe shall
be cut downe and cast into the fur-
nace, how muche more wyl he send
vs conuenient appatell for our bo-
dies, which though they once dye
yet shal they rylse againe, and for e-
uer liue wth god in eternall glo-
rye.

Christ

The fourth

Christ therfore concludeth, that at
these thynges shal be cast vnto vs
if we seeke the kingdom of god and
the ryghteousnes therof. Lette vs
seeke heauely thynges, and thynges
worldly shal abyde vnto vs. Let
vs labour to garnish our mindes
wyth vertues, and god wil not suf-
fer our bodies to perishe for lacke
of transitorye thynges. For god is
the lord which geueth meate to al
fleshe. He geueth, as the Psalmo-
graph sayth, fode to the cattel, and
fedeth the younge rauens that cal
vpon him. He fedeth þe Turke, the
Saracen, the Jewe and al the ra-
ble of Infidelles for their creation
sake, and for his mercies sake. He
therfore wil not leaue the that be-
hys faythful people vnprouided,
locourles & destitute of helpe. He
geueth the vile wormes of þe earth
not onli their being, but also wher-
of to liue: he therfore wil not se the
faith

Psal. cxxxvi.

Psal. cxxvii.

of the sepythful.

sepythful mā lacke, which is made
lyke vnto hys own similitude and
image. Let vs therfor neuer des-
payre either of fode, or of apparel.
God gaue vs the lyfe, god wil pre-
serue the lyfe. God gaue vs the bo-
dy, god wyl clothe the body. Alway
therfore with carefull pensiuenes,
and pensyue care. Let vs cast oure
eyes on gods most holy and infal-
libile pzouidence, which is certeine
and neuer fayleth. Take hede and
beware of couetousnes, sayth oure
sauoure Christ, for no mā's life shā
dith in thabundaunce of the thin-
ges whych he possesseth. Luke. I
beseeche god geue vs al grace so to
do. Then. Amen good lord, I moste
hertelye beseeche the. Phil. Further
more that we should be certeine of
corporall necessaries, Christ oure
sauoure hath commaunded vs
in that prayer which we cōmonlye
call the Pater Noster, and so lyke
wise

Math. vi.

The fourth

was taught vs, that we should get
our bodely sustenance of our hea-
uenly father. This woulde he not
haue done wthout dout, if he had
not ben certene, that according to
our requestes, our heavenly father
wylle deale wth vs, & geue vs our
desiers. **Chii.** Of whom should the
chylde craue but of his father? **Ph.**
Algaunte to make vs thozowt assu-
red of this thing, what cōfortable
promises haue we in o^r holy scrip-
tures? **Alc.** & it shall be geuen you.
Sake & ye shall finde. **Knocke** &
shal be opened unto you. For whoe
loeteth a reth receiuethe, & he that se-
keth, findeth, & to him o^r knocketh
it shal be opened. Is ther any man
among you, which yf his sōne axed
him bread, wold offer him a stoner?
Or if he axed fysh, wold he profer
him a serpet? If ye then which are
euil, can geue to your childe good
gifes, how much more shall your
father

Math. vii.

of the father.

which is in heuē, geue good
things to the that are hym. What
louer ye desire when ye praye, be-
loue that ye shal haue it, & it shal be
done vnto you. Vereli, vereli I say
vnto you, what soeuer ye shall aske
the father in my name, he wil geue
you. And ye shal receiue, that
ye wille maye. The lord is
at hande, sayth I. Be not
carefull, but in all thynges shewe
your petition vnto god, in prayer
and supplicacion with geuyng of
thanks. Many other mooste sweete
and comfortabill promyses; haue we
in our holy scriptures; to betide we be
assured to obtayne of god, what is
of his grace of him being agreeable
to his mooste holy will.

What are necessities for our ly-
uynge, is accordynge to gods will.
Truthe, for God hath com-
manded vs so to do, and promysed
that he wyl heare vs.

Jacob

John. xvi.
Math. x.

John. xvi.

Philp. iii.

1. Cor.

1. Cor.

1. John. v.

Gene. xlviii
Prouer. i. 17
27. 216. 22

Job. i. 6

Job. i. 6

Job. i.

Gen. vi.

Psal. cxviii

II. Cor. iii.

Jacob and Salomō, as the scrip-
ture witnesseth, need of god need
saues for theyr liuinge, and were
heard. **Thi.** Although we ought to
depende on gods prouidence, and
by stronge sayth and seruient pra-
yer loke for al good thyngs at his
hande, yet maye not we be idle, and
lye wyde open, gapping when god
wyl put meate into our mouthes
lyke careles swyne. **Phil.** God for-
byd. For as the holy man Job say-
eth: A man is borne to labour, eu-
as the bird is to fite, from the be-
gynninge, God appoynted man to
labour, sayinge: In the sweate of thy
face shalt thou eate thy bread, and
till thou retorne vnto the earth,
whence thou wast taken: For earth
thou, art and vnto earth shalt thou
retorne. David also sayeth: Thou
shalt eate the labours of thine owne
handes. The holy Apostle **Saint**
Paule geueth a commaundement, that

of the faithful.

If any mā wyl not labour, the same
shuld not eat, and geueth a charge
that al men wol be wylth quietnes;
and eate theyr own bread: doo he
teche you brethren, saith he, that ye
shulpe to be qupete, and to meddle
wylth your owne busynes, and to
worke wylth your owne handes; as
we commaunded you. Agayne, let
him that stole, steale no more; but
let hym rather labour wylth his ha
des some good thyng, that ye may
haue to geue vnto him þe nedeth.
Saint Paul calleth it thefte for a
ny man to liue of the labour of o
ther mens hands, idelly and wylth
out any certeine vocacion, and co
maundeth that all such shoulde la
bour and get them some honest oc
cupacion, wherby they may be the
more able both to fynde the selues
and also to distribute vnto other
þe haue nede. Our fyrst father A
dam toyled in the earth according

11. Tim. iii.

Eph. iii.

Gen. iii.

L. i.

to

The Portres

Gene. iiii.

Amos. i.

Gene. ix.

Gen. xiii. xxi.
xxii. xli.

Exod. iii.

Exod. i.

i. Reg. xvi.

Exod. xxxviii.

to gods comāndemēt, and so gat
his liuing. Cain was a plowman.
Abel was a shepeheard. Jubal ex-
ercised musycke. Thubalcain was
a smyth, & a grauer in metall. So
he was a planter of Wyneyardes.
Abraham, Lot, Isaac, and Jacob
were plowmen and shepehearde.
Joseph was a Magistrate, and a
publyke minister in the common
weale of Egypt vnder king Pha-
rao. Moses was a shepeheard, &
kepte the shepe of Jethro hys fa-
ther in lawe, Prieste of Madian.
The chyldren of Israell got their
liuyng wpth harde and paynesful
laboure in Egypte vnder kynge
Pharao. Dauid befoze he was a-
noynted kynge of Israell was a
shepehearde. Al the Priestes and
Leuites of the olde lawe, euery
mā accorpyng to his vocation la-
boured by gpyngge attendaunce
in the tēple, by kylling of beastes,
and

of the sayebful.

and offerynge sacrifices, by study- Lukel.
nge the Scriptures of God, and Galat.
teachynge the same vnto the peo-
ple. etce. Amos the Prophet, was
one of the shepherdes at Ther- Danl. xiii.
na. Abacuch the prophete traua-
led in husbandrye. Christ him self Mark. vi
was a carpenter. The Apostles of Matth. xiii
Christ were fishers. Paule labou-
red with hys owne handes, and gat
both his owne liuyng, and others Actes. xxi.
that were wyth him. Saynt Luke
was a Phisicion, and as some wy- Coloss. iii.
teth a paynter also. Aquila was
a maker of tentes, of the whych oc-
cupacion Saynt Paule was. Actes. xviii.
Symon, Saynte Peters hoolle Actes. i.
was a Tanner. Dorcas that bet- Actes. ix.
tuous womanne made garments
wyth her owne handes, and gaue
them to the pore.

Ther was no good & godly ma-
euu from the begynnyng of the
world, which hath not practised it

L. ii.

what

The Fortres

What to get his lypunge, and liued
in some certein honest and godlye
vocacion, wherin he myght with a
good conscience eate hys breade.
The Magistrate is called of god
to rule wth the tempozal swerde,
to be gouernoure of the people, to
promote goddes worde, to nozise
the preachers of the same, to ex-
ecyse iustice, to defende the wido we
and fatherles, to conserue the com-
mon weale, to banyshe al false reli-
gion out of his cealine, and to seke
the quietnes and comoditie of his
subiectes, euen as a father sekerh
the health and profit of his natu-
rall soune. The spirituall minister
is appoynted of God to rule wth
the swerde of the spirite, whiche is
the word of god, to rebuke sinners
wth the lawe, yea and to excommu-
nicate them, if thei be obstinat and
wyl not repent, to conforste & che-
ryshe the weake with the swete pro-
myces

of the faythful.

misses of the holy scripture, to encourage the stronge, & to exhorte them to go forward until they were ancient, and be perfect in Chyistes religio, to minister the sacramentes, to make colleccions for the poze, to maintein hospitality, for the relief of the nedie. The subiecte is called of god to obey, and to be in subjection unto his superiours, and euery one of them is bound by the commaundemēt of god, to liue in there vocatiō. The Lawer, in pleadynge and defendinge poze mens causes: The Shomaker, in making shoes, the Tailour, in making garmēts, the Merchaunt, in occupying merchaundise faithfully and truly, the Scholemaster, in bringing vp his scholers godly and vertuously, the father of the household, to prouide for his familie, the Moether of the household, to looke vpon thynges pertyning to the house, and to see

A.iii. her

The Fortres

her familie well gouerned, and so
forth in al other persones, in what
soeuer state god hath called them.
Euery man in his vocatio oughte
to labour, and by no meanes to be
idle. And who so dothe, God will
blesse his laboures, and sende hym
wherewith abundantlye to lyue.
Theo. The wyse manne sayeth: the
slugherde ploweth not for colde,
wherfore he beggeth in herueste
and getteth nothyng. He that ga-
thereth in heruest, is a wyse sonne;
but he that is idle in somer, is the
sonne of confusyon. Agayne: He
that tylleth his fielde shal be satis-
fied, but he that is ydle, shal suffer
honger. Philemon. God in deede
hath promysed to fede vs, but yet
so, that we oure selues laboure for
our liuyng. God hath promysed
vs saluacyon in Christe Iesus,
yet so, that wee beleue hys pro-
mise

Pro. xx.

Pro. xxviii

of the saythful.
wyse, and laboure to the vttermoost
of our power, to frame oure liues
accordynge to hys blessed wyll.

Dauid sayth not onelye, *Spera in Domino*, *truste in the Lorde*, but he
addeth vnto it, *et fac bonitatem*, and
do good. All oure assyaunce and
truste muste be reposed in God,
and all good thynges muste be lo-
bed for at his hand, yet must we do
that lyeth in oure power concer-
nyng all those thynges that wee
desyre to obtayne of God.

¶ herefore Christe sayeth: Take
no thought. He sayth not, laboure
not. The p̄suiue care and thought
takynge for our liuyng, wherewith
the Heathen be so greatly disquiete-
ted, we must caste awaye from vs,
and laie it vpon God, which careth
for vs: but as for labour, which is
laid vpon vs of God as a Crosse
for oure synne, and disobedience in

L.iii.

Adam.

Math. vi.

The Fortres

Now, we may not refuse, every man
in hys vocacion, but ioyfully take
it vpon vs, and geue god thākes
that by suche meanes without our
care and thoughte takynge, he wil
fede vs accordynge to hys worde.
For what are all oure paynes, la-
bours, and traualles, if God blesse
the not: as the Psalmograph say-
eth: Except the lord buylde y^e house
their labour is but lost that buylde
it. Except the lord kepe the citie, he
watcheth but in vaine that kepeth
it. Thus. We thinke the occasion of
this dearth, wherewith we ate now
oppresed, is not so greatly to be as-
cribed vnto the couetousnes of cer-
taine greedy gripes, as vnto oure
owne felues, vnto our vngodlines
and dyssolution of lyfe, whyche so
lyue, as though there were no god
at all, so behaue oure selues, as
though there were neither heauen
nor hel. & they which haue the gos-
pell

Psou. xxviii.

of the faithfull.

pel thynninge in thei lypes, so
lyue cleane contrary to the doctrine
of the gospel, as though they were
no gospel at all. In ambition, in
pyde, in couetousnes, in cruely, in
malice, in wantones of life. &c. they
geue place to none. Another sorte
are so drouned in papistr, in super-
stition, in hipocrisie. &c. and burne
wth such an immortall hatred a-
gainste gods worde, that they can
neither abyde that (other wyle the
it shal serue their phansye) nor the
preachers of it, nor yet suche as a-
uaunce it. Can God do any other
wyle then sende his plagis, where
such impiety & vngodlines reigne.
It cometh from gods greate mer-
cies, that we be not consumed, and
handed as Sodome & Gomorre.
But our owne damnacion creepeth
not, if we do not both shorlye and
earnestly repente and amende.

Phil, Truth it is in dede, that god
manie

The Fortres

many times I edeth the plage of fa-
myne into the worlde for synne,
as it came to passe in the tyme of
that moſte wycked an idolatrous
kyng Ahab, and at diuerſe other
times. And Moſes that moſt excel-
lente Prophet of God, ſayeth: If
thou wilt hearken diligently vnto
the voice of the lord thy god, to ob-
ſerue & do all his comaundemēts,
whych I comaunde the this daie,
the lord wil ſet the vpon hie aboue
all naciōs of the earthe. And all
theſe bleſſinges ſhall come on the,
and ouertake the, if thou wilt her-
ken vnto the voice of the Lord thy
god. Blessed ſhalte thou bee in the
towne, and bleſſed in the fieldes.
Bleſſed ſhal be the frute of thy bo-
die, the frute of thy ground, and
the frute of thy catel, the frute of
thy oren, and thy ſtockes of ſhepe.
Bleſſed ſhall thy almyce bee, and
thy ſtope. Blessed ſhalte thou bee
bothe

Deut. xxviii

of the faithful.

both whē thou goest out, and blessed when thou comest in .xc. The Lord shal commaund the blessing to be wth the in thy store houses, and in all that thou setteste thyne hand to. .xc. The Lorde shal make thee plenteouse in goodes, in the frute of thy bodye, in the frute of thy cattell, and in the frute of thy grounde .xc. The Lorde shall open vnto the hys good treasure euen the heauen, to gyue rayne vnto thy lande in due ceason, and to blesse all the laboures of thyne hande. .xc. But and if thou wylte not hearken vnto the voyce of the Lorde thy God, to kepe and do all hys cōmaūdementes and ordinaūces, whyche I cōmaunde thee this day, then all these curses shal come vpo the, and onertake the. Cursed shalte thou bee in the towne, and cursed in the fielde. Cursed shall thyne almyer be, and thy store.

Cursed

The Fortres

Cursed shal the frute of thy bodye
and the fruite of thy lande be, and
the fruite of thy oxen, & the stocke
of thy shepe. And cursed shalt thou
be when thou goeste in, and when
thou goest out. And the lord shal
send vpon the, famine hunger and
goyng to naught in all thynges
that thou settest thine hand to, vn-
tyl thou be destroyed and brought
to nought quickely, because of the
wyckednes of thine inuencions in
that thou hast forsaken the lord.
And the heauen that is ouer thy
heade shal be brasse, and the earth
that is vnder the, Iron. And the
Lorde shall turne the rayne of thy
lande vnto powder and dust, cuen
from heauen shal they come doun
vpon thee, vntyl thou be brought
to naughte. &c. Thou shalt carpe
muche sede out into the fiede, and
shalte gather but lytle in: for the
vcrmine shal destroy it. The Pro-
phet

of the faythful.

phet Esay also sayeth: If ye be la- Esa. i.
upnge and obedient, ye shal eate
the good things of the earth. But
if ye bee obstinate and rebellious,
ye shal be deuoured with y^e sword.
for thus the lord hath promised
with his owne mouth. These sen-
tences, with many other in the ho-
ly scripture do euidently shew, that
the plague of famine and hunger is
fit vnto vs of god for our synnes.

Psa. lxxxvi.
Rule. It is conueniente therefore,
that we all harken to the admoni-
tion of God geuen by the Psalmo-
graphie, whiche is, that ther be no
straunge God among vs, nor that
we worshyppe any other God, but
hym alone, which only is the lord
our god that deliuered vs oute of
the spirituall Egypt, that is, from
the seruitude and tyrannye of Sa-
than. If we so do, God promyseth
that he wyl geue vs what soeuer
we aske of hym. He wyl feede vs
with

The Fortres

with the fynest wheat floure, yet
satisfie vs with hony out of the so-
npe rocke. But to obteyne of God
this abundance & wealth, we may
worship, and haue no straunge god-
des. These straunge & newe found
gods, are not only idoles & man-
metes made of wood or stone, whi-
che in times past the simple and fo-
lyshe ignorant people worshipped
as gods; but the abhominable vi-
ces, which reigne so commonly now
among vs, I meane couetousnes,
pyrde, ambition, glotanie, lechery,
malice. &c. These are straunge
goddess. These muste we put oute
of our breasts, if we will haue god
mercifull and liberall vnto vs.
For is this reasonable for vs to
serue straunge gods, and to geue
ouer oure selues as bonde slaues
to the, and yet to require oure wa-
ges and reward of the true and on-
ly liuinge God? What fellowship
hath

of the faythful .

hath righteousnes wth out right-
eousnes. What compan hath light
wth darknes. What cōcord hath
christ w Belial. Either what part
hath he þ beleveth wth an infidel.
Howe agreeth the tēple of god w
molles. knowe ye not saith. *11. Corin. vi.*
Paul
howe that to whom souer ye comit
your selues as seruautes to obey
his seruants ye are to whō ye obēi
whether it be of sinne vnto death,
or of obediēce vnto righteousness.
Every one þ doth synne, is the ser- *John. viii.*
uāt of sinne, saith Christ. We must
first of al be gods seruātes, before
we flatter our selues w the obtey-
ning of the good things promised
by god, or elles we dealue our sel-
ues. If we be once þ seruātes of
god, and faithfull continue in his
seruice, then maye we be holde to
ape of hym our wages, and to per-
swade oure selues, that al the con-
fortable histories and sentences,
whych

The Forties

whych we reade in the holyscrip-
tures; pertaine vnto vs, other wyl-
we haue no more to do wth them
then the Turke or the Jewe. And
if we receiue anye good thyng at
the hand of God beynge not his ser-
uauntes, we receiue it as all other
Infidels do, vnto our damnaciō.
Whiche I confesse neyghbour Cusi-
bius al this to be true, whiche you
haue now spoken. Nether meant
I by talking so much of gods gen-
tlenes a liberalitie, & by alledge-
ynge al these comfortable histories
and sentences, to stablish the Ido-
laters in their Idolatrye, the wyck-
ed in theyr wyckednes, the coue-
tous in theyr couetousnes, the proude
in theyr proude, the lecherouse in
their lecherye, the idle bellies in
their idleness. And yet notwithstanding
to loke for al those good thynges
at the hand of God, whych belong
vnto his seruauntes,

of the tarydhal.

Sauntres, as he wyrtneſſeth by the
prophet, but to declare for youre
exhortation and myne, that so many
wyge thei selues ouer to God,
belue in hym, feare him, serue him,
and lyue accordyng to thei voca-
tion, shall neuer perishe for hon-
our, but at al tymes haue whatso-
euer is necessarie for them. And it
is child chaunce to faimthe (whiche
is seldom or neuer happeneth)
god suffereth them so to do, partly
that he may the soner cal them vnto
his glorie, partely, that thei
may come vnto the greater
compassion of suche vnmertifull
measures, as suffered the seruants
of God to perishe for hunger.
We knowe youre godly car-
ing, brother Philimon, neyther
dott our neyghbour Eusebius or
we wyl take the matter. And I
in my parte thanke you right her-
by for your godly admonitions.

M. i.

frely

feely confellynge that I am much
 edified by your talke, and strongly
 enarmed agaynst the dartes of po
 uertie & hunger, whensoever they
 shall go aboute to oppresse me.
 Christe We all confesse no lesse
 true. I spake that I spake, to this
 ende, that men shoulde not flatter
 them selues wth the swete & comforta
 ble promises of god, when they liue
 in al wyckednes, and abhominati
 on, whych promises pertyne not
 vnto them, but vnto the faythfull
 seruantes of god, which shall en
 tye no lesse at the hande of god;
 then he hath promised. If they wil
 enioye the lyke commoditie, they
 must do the like service. They must
 away with their straunge and newe
 founde goddes, I meane, pride, co
 uetousnes, gluttony, whoredome,
 malice, &c. and serue the onely true
 and luyvinge God. Amen. Well
 neighbours, to hynge up our talke
 with

of the faithfull.

with fewe wordes, ye haue hearde
howe benefeyall God is, to them
that put theiꝝ truste in hym, and
liue accordyng to theiꝝ vocacion;
so that those that be faithfull, neede
not to despayre of comfort; seme the
hardenes of thinges so great, that
theyngeth present daſhe almost
with it. For in that death and
dauenge, the faithfull man that ca-
meth bye care on God, and han-
geth wholly on his fatherlye pro-
uidence, maye wel saye, with the
psalmist, *Psalm. xli.* If I walke in the
middest of the shadowe of death,
I will not be in rayde of any euill;
for thou art with me. God is euer
present with his people in al theiꝝ
tribulation, he will undoubtedly
deliuer them, & saue the harmles.
Whys holde I mayneth, that whē
ye some aduenge the poore needynge
Christians, ye comforte them with
these sweete scriptures, that ye haue
117
12. ii. hearde

hearde, which without all doubt
 shal greatly lree and quere their
 myndes, and retrace them from
 attempting any vnlawful reuenge
 of thynge after this. Agayne, al
 cording to your habuile, reue
 their poutre wch poutre riches
 Exhorted to the neyghbours
 that they be benefyciall to the
 poore, as the saynted sheweth of
 God, remembryng that vnto that
 end, god hath ordeined them to be
 they possessions. Pray vnto god
 that he maye geue vnto the couer
 couer worldynges, a iudiciall and
 libetall herre, that after theye they
 haue no lesse wyllinghe seeke the
 profite of the neyghbours, then
 theye to theye haue soughte theye
 owne priuate lute, and singular
 comoditie. To conclude, pray vnto
 god, that euerye one of vs maye
 so lue, and so frame our lyfe accord
 yng to his wil, that he maye vouch
 safe

137. mial. 6

137. mial. 6

The Fortres

safe to blesse vs, and send vs neces
saries for our liuing, that we may
the more frely, and wyth the more
quiete myndes, serue him in holtnes
and ryghteousnes all the dayes of Luke. 11.
oure lyfe. Well neyghbours, I
praye you take the paines to come
into the parour with me. Ye shal
take your parte of suche homelye
fare as I haue. And I praye you
be no strangers. The offer ye come
the more welcome shall you be.

Luke. We thanke you most gentle
neyghbour Whetmon, and
praised be y lord for your
good and comfortable
exhortacions. Chii.

Alms. C. R.

17(1.)

Geue the glorie to god
alone.

Printed

at London by Thon

Daye dwelling ouer All

dergate and Wyke

liam Seres dwel

ling in Peter

Colledge

The year of our Lorde God

M. D. L. the fourtene

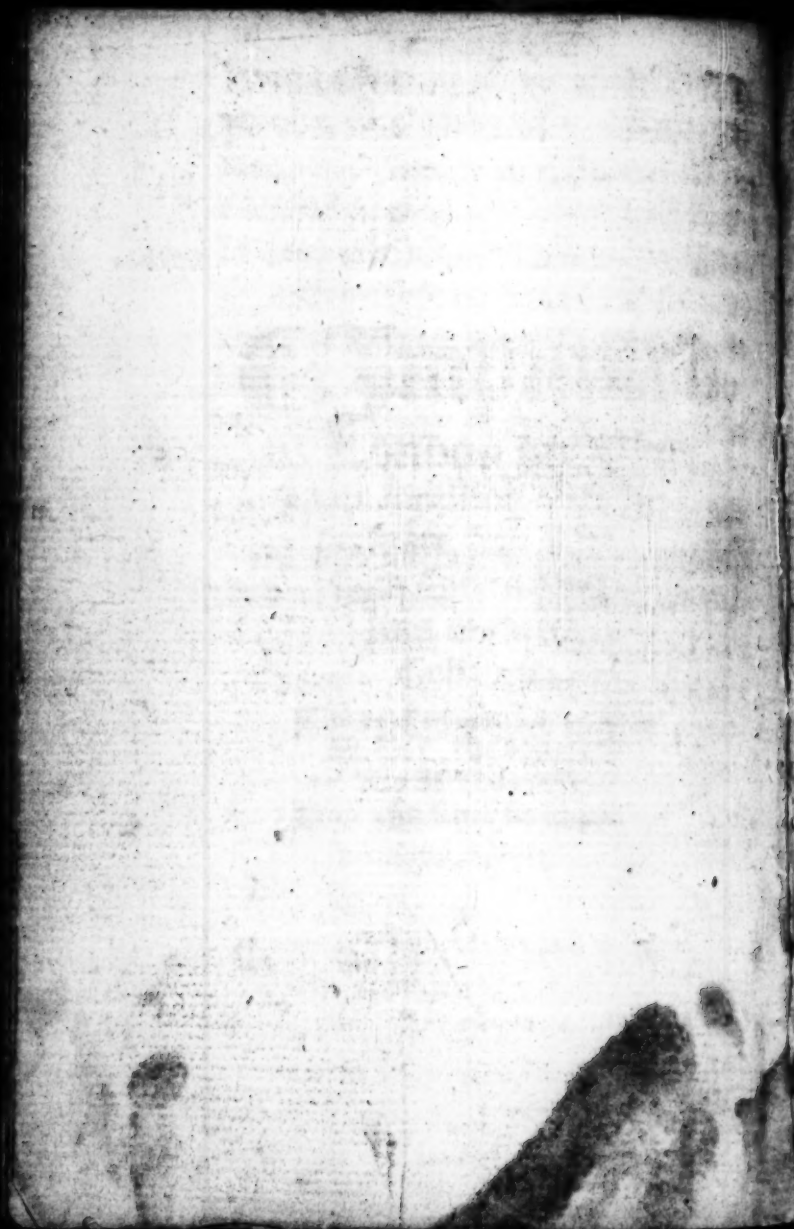
day of February

Cum privilegio ad impri-
mendam solum

God of thine mercie

A.M.





6
N^o.
CA Godlye

exhortation to all suche as pro-
fesse the Gospell, wherein they are by
the sweete promises therof prouoked
and stirred vp to folow the same in
liuing, & by the terrible threats
feared from the
contrary.

Anno Do. M. D. xlii. the first
day of January.

Imprinted at London
by John Dape and William
Serres dwelling in Sepulchres parish,
at the signe of the Resurrection,
a little aboue Holburne.
Conduite.

Cum priuilegio ad imprimen-
dum solum.